Our Father Who art in heaven: Thou in whom the generations rise and fall away, in whom none of us can ever be lost since all are equally dear, safeguard the homeless people of this world with Thy loving presence—all refugees, orphans, prisoners of war, those in the armed forces of the nations;

hallowed be Thy name: O Thou for whom the whole family in heaven and earth is named, we pray for those who so reverence Thy holy name, that rather than deny it before men they now suffer imprisonment and persecution; grant that we too may show forth the praises of Him who called us out of darkness into His marvelous light;

Thy kingdom come: quicken us into creating a Beloved Community of new friends from every color, race and creed —that Thy way may be known upon earth, Thy saving health among all people;

Thy will be done: through the words of our mouth—the meditations of our heart—the work of our hands;

give us this day our daily bread: and let Thy everlasting pity persuade us to feed and to cherish all who hunger in this Thy bountiful world;

forgive us our trespasses: our lack of loving-kindness and tender mercy—even as we forgive;

lead us not into temptation: Thou Man of Sorrows, acquainted with grief, make clean our hearts within us, that we may be fit dwelling-places for Thy Holy Spirit;

for Thine is the kingdom, the power and the glory: may the beauty of the Lord, our God be upon us—all through this day! Amen.

orld Day
f Prayer

# THE Methodist Woman

January 1945

# The Methodist Woman

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**Katharine Johnson, former missionary to Japan. Wesleyan College, Macon, Georgia.**

**Jennie Bridenbaugh, missionary to China.**

**Nell F. Naylor, former teacher, Methodist Girls' School, Raichur, India.**

**Alberta Tarr, missionary to Japan.**

**Mildred L. Pierce, missionary to India.**

**Edith L. Fredericks, missionary.**

**Carrie C. Kenyon, missionary to Malaya.**

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**Mrs. Charles Cole, Secretary Home Work, Western Jurisdiction. Mrs. Frank G. Bell, Mrs. H. W. B. Detwiler, members of Woman's Division.**

***INTRODUCING—***

### MRS. FRANK BURR

**Mrs. Frank Burr is now in charge of our Literature Salesroom at 150 Fifth Avenue, New York, N. Y. Mrs. Burr, one-time president of the Newark Conference Woman's Foreign Missionary Society, is ably fitted to promote the sale of literature. We trust that you will enlist her services when needed.**

**As receptionist of the Woman's Division, she did yeoman's service in helping many of her former group get started on the path of the new organization. We feel sure that Mrs. Burr will render a fine service to the women of her area.**

### MISS CAROLYN WINTJEN

**On January 1, Miss Carolyn Wintjen, former member of *The Christian Advocate* staff, took charge of the Distributing Office of the Woman's Division of Christian Service in San Francisco, California. Miss Wintjen's duties under the editorship of Dr. Roy L. Smith, 1941-1944, included an outstanding job in directing the news coverage of Western Jurisdiction. Prior to 1941, she had been assistant to Dr. Edward Laird Mills, editor of the Pacific Edition of *The Christian Advocate*, published in San Francisco. Long-time friends are welcoming Carolyn Wintjen's return to 83 McAllister Street. She will be adding new friends in the days to come.**

# Editorial . . .

ON EACH first Friday in Lent a lovely dramatic moment occurs so quietly that only those with eyes to see and ears to hear dream what extra power has been let loose in the world: for the congregation in everybody's home town stands up to sing. Presently they read the second verse of our universal World Day of Prayer hymn:

We thank Thee that Thy church unsleeping,
While earth rolls onward into light
Through all the world her watch is keeping,
And rests not now by day or night.

Back of this event is the thrilling story of all ages. It goes back to seventy-five or a hundred years ago when the first women missionaries were sent by denominational groups to lands across the seas. Converts were made, churches were formed—then the churches united into conference groups, and eventually denominations formed National Councils of Churches in their respective countries. The stories of many of these Christian women in our own Methodism are told in this issue of THE METHODIST WOMAN—these are truly *Crusaders for Christ* in their respective countries.

Soon these native Christians of all lands began to take their places in great interdenominational gatherings, as the International Missionary Council. At their first meeting only a few were present, and these were there more as exhibits of what was happening than for any contribution they were expected to make. How different it was in 1928, at the meeting in Jerusalem, and in 1938, at the meeting in Madras, India, when more than half of the delegates were composed of these so-called younger churches. Many attending the Madras Conference say that these nationals from other lands made the greatest contribution.

It was in 1920 that the idea of an international DAY OF PRAYER was accepted with tremendous enthusiasm in this country. The first Friday in LENT was chosen as the date for this time of intercession, and within a few years the women of Great Britain, Canada, Australia, New Zealand, and South America also joined the observance, so that the significant word "WORLD" was prefixed to this "DAY OF PRAYER," until today fifty-one different countries receive and use one universal worship service.

Our next World Day of Prayer program was written for us in London, in a room overlooking the vast bombed area now surrounding St. Paul's Cathedral. This letter accompanied the service:

"By way of preamble to the Service we would say the church has a significant part in the days ahead; she must exert practical witness to the fact of God's purpose in human affairs. The gospel must be preached more vigorously, both by word and in our lives.

"In the First Epistle of Peter the task of the church is seen to be *worship:* in the proclamation of the Word, in the sufferings of the church, in its spirit of fraternal love, in all the service which God enables Christians to offer to the church and the world for him; all these are worship because they are offered to the glory of God. And it is the mission of the church to proclaim the glory of God.

"We British Christian women feel strongly that our Christian living needs overhauling—that something in the nature of spiritual education is essential if we are to take up the task ahead to which we are called as part of the world church.

"We of the older churches have lost some of the freshness and zeal apparent in the earlier years of our history. *The younger churches,* which have been born of the last 150 years of world-wide witness, in their keenness are ready for teaching and study in a rather different way.

"We earnestly request worshipers in every land to take time for preparation prior to the Day of Prayer in the study of I Peter. May it be read carefully and expounded adequately as circumstances direct. We are aware that the epistle was written for Christians in the first centuries, and that economic, legal, and educational conditions then were different from now—but making allowance for this in certain verses, it can still provide for us all in personal and corporate life within the church."

Program material should be ordered immediately from Literature Headquarters to assure an adequate supply. The adult programs, *That Ye Should Show Forth the Praises of Him Who Hath Called You Out of Darkness Into His Marvelous Light,* are priced at two cents each, or two dollars for one hundred copies. *The Handbook for Leaders,* containing suggestions for program, is ten cents. The poster is five cents. The account of last year's observances, *While Earth Rolls Onward Into Light,* sells at $1.25 for one hundred copies.

# "All's Well in Thy Street?"

By Helen L. Toner

This year we shall be talking about opening doors into a new world, and it occurred to me that we dare not venture across any threshold into that new world of which we dream unless we carry with us the light of faith.

Among the writings of John Galsworthy there is an allegory about the Prince of Felicitas who, on beginning a long journey, found it necessary to pass through a part of his city that he had never seen before. As he rode along on his white horse it soon became so dark that he could see only its mane, for there were no street lights and the houses were built so close together that they shut out the light of the moon. The horse shied now and then as if in fright and finally came to a standstill, refusing to budge any further. The prince called loudly for anyone who had a lantern to bring it out and light it so that he might be able to see his surroundings. An old man with a weary, weather-beaten face emerged from a hovel with a lantern which he lit with shaking hands. Its pale gleam revealed an open cesspool in front of the horse. All about there were displaced cobblestones that made traveling dangerous, and piles of filth which people had thrown into the streets. Side by side with the beautiful mansions of the rich were the dingy hovels of the poor. It was a sorry sight.

Grieved that his people were willing to live in the midst of such ugliness, the prince turned to the old man, whose name was Cethru, and charged him to walk the length of this street every night with his small lantern, which he did. The people who lived in that neighborhood were anything but pleased by the new service. As the old man passed, his lantern threw great shadows on the filth that lay in the street and made it more disgusting to look upon. Its rays revealed the presence of robbers lurking in the shadows to prey upon passers-by, and made the people afraid as they had not been afraid when they were ignorant of their danger. The rich from their banquet tables took to pelting the old man with fruit and wine as he passed their open windows, for his light shone on the dilapidated dwellings of the poor and made them feel uncomfortable in their luxurious living. Besides, when they called out, "All's well, old man?" they expected the orthodox reply, "All's well in thy street." But Cethru only trudged on in silence with his lantern telling the true story. Even the poor cursed him because his light seemed to suggest that they help to better their own lot. But despite his neighbors' opposition, Cethru remained faithful and carried his feeble lantern, night after night, the rest of his days.

I believe we are not doing violence to Galsworthy's allegory when we use it to suggest the role of the Christian leader in these days. Whether we have yet become conscious of our commission or not, Christian leaders are being summoned forth by God to relieve this time of darkness which ignorance and indifference make a time of danger, not letting men forget the unpleasantness which we ourselves have created nor the pressing dangers which we foolishly long to ignore until they are upon us, and at the same time enabling those whose faith is not aglow to walk unharmed through the confusion of the night.

Cethru is a familiar figure in religious history! In some of the darkest moments in the unfolding experiences of the human race, it seems, as we look back upon it, that God has placed a lantern in the hand of some faithful leader to reveal the corruption which men prefer to ignore, to explode the precarious peace of mind that comes from refusing to look upon reality, and at the same time, to light men's way to a safer, cleaner existence. Wherever human personality has been violated, wherever men's capacities have been exploited, wherever love and beauty have been abused, some godly man or woman has accepted the commission of lantern bearer, exposing the ugliness of existing conditions by the light of his faith.

The prophet Amos heads the procession of lantern bearers. His nation was then passing through a period of bloated prosperity such as we may know in a few years if we cannot be persuaded to save rather than to spend. It was a period of plenty accompanied, as such times often are, by greed, vice, disregard for the poor, and the ridiculous belief that if elaborate worship were indulged in, God would continue their prosperity. Amos saw the possibility of the disappearance of all that was fine in Israel's life. This rough-looking herdsman, with the fire of God in his eye, was the most disturbing figure of his time. It was as if he had walked through Israel with a lantern in his hand, revealing all the corruption and imperfection of his age. The authorities ordered him out of the city forever, because he refused to add to their peace of mind by saying: "All's well in thy street."

These men and women who came after Christ seem to have caught up something of the glow of him who was the Light of the world. There was Saint Francis of Assisi in the twelfth century,

wandering about in his simple gray mantle, serving the lepers on refuse heaps outside the city walls, tramping the dusty roads in search of some way to be of service to mankind. Wherever he went with his love of the poor and the sick and the outcast, he seemed to cast a disturbing light on the evil conditions his contemporaries were ignoring. Much as the people of his time wished for the reassurance, "All's well in thy street," he withheld it, and the lantern of his faith continued to reveal the ailing spots in their Christian practice.

In the early nineteenth century, William Wilberforce brought the light of his Christian personality to bear on the evil of slave trade in the British Empire. The Earl of Shaftesbury was a lone lantern bearer for the cause of British children for twenty years; the beams from his light exposed the disagreeable fact of the exploitation of children whose young lives were burned out by hard labor in factory and mill and mine. In this century the steady light of Jane Addams' Christian convictions brought a new consciousness to thinking people of the problems facing the immigrants in our cities' slums. Muriel Lester has awakened a similar interest in the downtrodden of Britain.

One could not attempt in a meditation of this type to recall the ever-glowing light of service rendered by our home missionaries and deaconesses in this country. It is equally impossible, as we look out upon a war-torn world, to evaluate the light of missionary service of missionaries and native leaders.

This is a dark time, and those who go about fairly glowing with optimism, if there are such, are merely whistling in the dark. Light must be shed on the racial tensions, the jealousies, the spiritual indifference of our day. Amos of old saw the women as the ones who shaped the morals of Israel. The ideals, the morals, the dreams of any nation, any community, will not be higher than the ideals, the morals, and the dreams of its women. We who direct the woman's work in our Woman's Societies of Christian Service—if we are to help to shape a sane world out of the remnants of our present civilization, the voice of Jesus must become audible, disturbingly audible, to us: "Ye are the light of the world." It is *our* commission. Cethru's lantern bearing was not an appreciated occupation. His work disturbed his existence quite as much as it discomfited his neighbors. Our tasks as Christian women is not holier-than-thou judgment of contemporary life, but the urging of mutual sacrifice and the self-acceptance of many hardships which alone can make the street of life clean and safe and habitable for the generations to come.

# Heart Expansion

**By Katharine Johnson**

*A TIMID little woman stood on the platform at Sunday school, called to the front by the department superintendent. Quietly and simply she told her story. "Don't ever let anyone tell you that a woman can't keep a secret," she said, "because I have kept this one for two years. Now I am going to tell you about it. It may bring to you something of the blessing it has been to me."*

*Two years ago when the Army camp first came to our town this little woman wanted to do something to make the soldier boys less lonely. For some time she could think of nothing she could do. Finally she said to herself, "I can't talk much and I can't entertain, but I can pray." So she wrote out a little prayer and copied it on small pieces of paper with her name and address on each one. Then in each piece of paper she wrapped a dime and filled her pockets with them. As she passed a soldier on the street she would hand him one of these little packets. She handed them out everywhere she went, in the post office, in stores. Within two years' time she gave away three thousand prayer-wrapped dimes.*

*Just before Christmas her mail had become so heavy that she had to call upon two of the pastors of the town for clerical aid. With the help they provided she sent Christmas messages to over six hundred soldiers who had written her from all the battle fronts and from the camps here at home. Twenty letters in a morning's mail is an ordinary happening. Two days before she was telling us the story she had opened a letter from a boy in a German prison camp. He wrote: "You said that you would be praying for me. If I ever needed prayers, I need them now. Please don't forget me."*

*One little Methodist woman with an oversized missionary heart and thousands are comforted and blest. What power could come from all of us with a little heart expansion!*

# Wang Yueh Chen: A Crusader

**By Jennie Bridenbaugh**

PERHAPS the picture of Miss Wang Yueh Chen that is most likely to come to mind is that of one who is equal to the situation.

"Whom shall we send? Who will be willing to go?"

"Just the right person in this case means everything, for this new place will require much wisdom and plenty of hard work."

"And whoever undertakes it will have to be able to 'eat bitterness.' "

"Yes, she will have not only to be able but willing to 'eat bitterness,' for she will have to put up with great inconvenience and get along with almost nothing in the way of equipment for a long time."

"I've been thinking of Wang Yueh Chen."

"She proved herself outstanding as a teacher of first grade in our Practice School."

"And she is brave and has ideas which she likes to carry out."

"A creative personality is one of the great needs of this undertaking."

And so Miss Wang was invited to head up the new project in the Big Wang Village, and she accepted the position.

Big Wang Village was the center of some dozen or more other villages all within easy walking distance. The new project was to approximate a "School of the People"—the aim, to see what could be done toward raising the literacy and planting the Christian way of life in an untouched community through intensive work over a period of years. Another aim was that this work be as indigenous as possible. The rest was to be supplied by the village in the hope of building a fundamental work which the people would feel belonged to them and would be able to carry on.

Picture, if you can, a large yard surrounded by a stone wall. All the center is hard-pounded, bare earth from having served as a threshing floor. Stacks of sweet potato vines and straw are at one side. There is one medium-sized room with a few planks for seats, which is the schoolroom, and another room so small that the kang takes up almost all the space where Miss Wang lives. Chickens! Yes, poultry improvement is a part of the curriculum; also basket weaving, sewing, cooking, with a study and improvement of their way of living. Of course, to these are added reading and writing, singing and hygiene, religious education and appreciation of the world that the Lord has given us to live in.

The lessons come in the forenoon. If the weather permits, and it more often does, the whole yard becomes schoolroom—a fresh-air and sunshine school. Miss Wang is everywhere directing all the activities. The mothers and the children learn together; only men are excluded. They play out their lessons, using for subjects material suited to the season and to their home life. Then they write out what they have played, or acted, or talked about, or experimented out.

This plan proved so successful that Miss Wang was requested to put the material into shape for printing. Thus a series of rural texts suitable for beginners of all ages are in demand by rural workers all through China.

After morning sessions are finished, Miss Wang assigns the afternoon tasks. Several groups will go into the near-by villages to pass on what they have learned during the morning to some who cannot come to the school. And Miss Wang will take turns in going with one of these groups. Others will be working on some kind of handwork, such as sewing, or baskets, or gardening in season, or care of the yard. All of these fit into the scheme of a "School of the People."

But how does Miss Wang manage the cooking lessons where equipment is so limited? She told it to me in this way:

"I appoint two or three pupils each day to prepare my food. Of course, I could prepare my own food, but I say to them, 'If I take time to cook I won't have so much time to teach and do other things for you that I should do.' So they consider it a privilege to make my food, and in the making they are learning food values, new dishes, and hygienic methods."

The project at Big Wang Village grew. It grew until other teachers had to be added. The village provided more equipment, a full-time evangelistic worker was appointed by the conference, and a public-health unit was stationed there. This success is certainly due to the faith and courage and willingness to put up with small beginnings of Wang Yueh Chen.

Yueh Chen and her sister came to our school when they were still in the primary grades. They came from the poorest sort of home in a small village off from the railroad. Both received special help from mission funds all through school. Both

(*Continued on page 25*)

## Crusader for Christ in China

# Mary—Untouchable Child Widow

By Nell F. Naylor

IN THE year 1912, Sironcha, India, held many surprises for the new missionary. Mary was one of them. She was one of two widows appointed to keep the birds and the chipmunks out of the vegetable garden. She was an insignificant looking woman, but different. She brought with her to the garden each morning a little string cot, a ten-months old baby, and her Bible. Baby Samuel played with the colored stones and leaves placed on the cot by his mother while she ran to chase the pests from the garden. One thing began to attract my attention. Always upon her return she took up her Bible and read avidly until her baby or her garden required her attention.

Only the latter part of her story was told me at the time, and this made me know that she had lost her husband, Tilauri Jude, very recently, in a village where he had had a farm. Also, that Mary was left with four children whom she had brought to the schools while she was temporarily taking shelter in the Home for Widows. I also learned that she had taught her husband to read!

After I became district evangelist, this little woman traveled with me many hundreds of miles by oxcart, on foot, and by motor. About twenty years ago, when she was recovering from a rather serious lung infection, she saw our preparations for a pioneering tour into the Black Hills. Only aboriginals lived there and we must walk up through the line of seven villages. We all love these simple Koi people, and Mary insisted that this trip would do her good. With some doubt as to the expediency of such a plan, it was arranged for her to go. She preached at least once in each village, walked the seventy-five miles, and gained ten pounds. Strange to say, never through the years of our work together have I seen her treated as an untouchable or an inferior. Her innate courtesy, dignity, and compassion have taken her beyond caste or creed.

Though small of stature, Talauri Mary towers while preaching the gospel to her Indian sisters. Her message of love is most timely for these dark days. Her heart is broken over the fact that many have not yet heard the Saviour's message. It is then that her testimony to God's love and patience grips her and her audience:

"Like many of you, I was born in an outcaste village. My parents, like yours, arranged for my marriage as a child. [From other things, I judge her marriage took place before she was ten.] My husband was about three years my senior. The whole ceremony was distasteful to me. I never liked Hindu processions or long pilgrimages to famous shrines. And because of this my people thought I was a stupid child. Like you, I did not know that an outcaste girl could learn to read. Life was very dull for me. But because of my stupidity I was not taken to my husband's home until I was eleven or twelve years old. A few weeks after joining my young husband, I found that he and his widowed mother, with many in the village, had changed their religion. It was difficult for me to understand, never having heard before. Finally, the missionary came to visit the Christian people, and, finding me, in my husband's house as his girl wife, he asked me to become a Christian. After hearing his explanation of the nature of God, I accepted him and was baptized, promising to worship only the true God and to forsake idols. In a few weeks my young husband was stricken with cholera and died. I seemed truly the one accursed. Only a few weeks before I had a ray of hope in this new God. Now I could not recall his name. I was doomed to worship idols."

Here Mary usually stops and teaches the name of Jesus and a prayer. She tells of the sin of child marriage, perpetual widowhood, and the bondage under which women and children are held. These are sins in the sight of God. She says the caste system is slavery from which Jesus sets men free. Nor does she have to proclaim her own freedom. She has been made free. The fruit of the Spirit in her strengthens her message, as she tells how God led on. She received power to resist her parents' desire that she go home; instead, she went to school at the Methodist Girls' School in Raichur. There she not only learned to read, but she taught others and learned to love her Bible. She did not break her vow. Her parents continued to persecute her until after her marriage to Jude. And when little Pushpama was born, she was invited to visit her home. Pushpama is now a fully trained nurse. The elder son, Isaiah, is a graduate of Leonard College, a pastor and evangelist. The two younger children, Asenath and Samuel, are trained teachers. So Mary is left in their comfortable home alone, except for her village people. She is still doing her part in health work, as pastor for Suriaypelle, and as the friend and good neighbor of the entire village.

## Crusader for Christ in India

# The Greatest Japanese Christian I Have Known

By Alberta Tarr

QUIET, soft-voiced, unassuming at all times, Mrs. Haruyo Fukuhara would be the last to think of herself as anything unusual. Her basic philosophy of life was well expressed in a lesson she once taught me when I protested that I would never be able to repay her kindness to me. Her quick answer best characterizes her spirit: "Oh, but you mustn't think of it that way! I have received so much from the early missionaries who taught my mother how to rear her children wisely —and I can never repay them.

A second-generation Christian and graduate of a mission school, she married a young teacher of English, also mission-school educated. When their child was only a few months old, he came to the United States for advanced English study, and the young wife returned to her own mother's home instead of going to her husband's family, as is customary. She began to teach Japanese to foreigners and help them with translations, as many good English students do, and, in addition to acquiring an excellent knowledge of English, she achieved an amazing insight into the workings of the foreigner's mind. Her husband developed tuberculosis in the United States and returned to Japan only to die, leaving the young wife with their one child. From then on she supported herself as a language teacher and general missionary's helper—doing anything that needed to be done, almost without being told, and accepting without discussion any salary they could afford to pay. Reading ravenously stimulated her eager mind and developed the ability to do creative thinking to an unusual degree in a Japanese woman.

Missionaries became interested in her preparing herself for service in mission schools and made it possible for her to spend three years, 1937-1940, at Peabody Teachers' College and Scarritt. Although she had been out of school for twenty years, she made an excellent scholastic record, as well as making a significant contribution to campus life and thought. While at Scarritt, throughout the southeastern states where she visited friends, she was better known as "Springtime," a translation of her name that Americans found easier to say. She returned to Japan in July, 1940, to teach English and Bible and to supervise religious activities at Palmore Institute in Kobe, one of our Methodist girls' schools.

## Crusader for Christ in Japan

This gracious, thoughtful gentlewoman would never be listed in any *Who's Who* of women leaders in Japan. Mrs. Fukuhara's natural shyness and reserve keep her in the background always. But her interpretation, by her own life, of self-forgetful friendship and unselfishness, of what the Christian life means, is a constant inspiration and challenge to the schoolgirls to whom she inconspicuously ministers. Her winsomeness and dependability have caused her mother-in-law, a typical domineering matriarch, to love and rely upon this daughter-in-law more than on her own children, which is an unusual relationship. Though her son has been dead for twenty years, she has continued to come to his widow for comfort and advice. Mrs. Fukuhara is one of the few Japanese women I have known who is equally acceptable to both Japanese and missionaries. She understands the heart and mind of the missionaries as no other person I have known, yet she never became "foreignized" and never lost her gentle touch with her own people.

Of her many fine traits which I have admired through the years, most outstanding is her ability to see something positive to be done in every situation, no matter how impossible it seems. While others are thinking about what they would do if certain conditions were changed, she always finds something to do to improve the situation as it stands. She has trained herself to think creatively, to discover the Christian attitude and appropriate action in problem situations to an amazing degree. Her unfailing sense of humor, her keen intellect and passion for social justice, sustained by a working religious faith, keep her calm and self-possessed in any emergency. Her strong preference for working quietly through others, behind the scenes herself, pushing someone else forward in the limelight, has been a definite asset in developing leadership.

One of my first thoughts on December 7 was of how the great loving world-heart of this devoted Christian women would suffer and bleed. No matter what may happen to the organized Christian movement in Japan in the years immediately ahead, Mrs. Haruyo Fukuhara is one Christian on whose loyalty and triumphant faith I would stake my life. She can be trusted to be obedient to "the heavenly vision."

# Dr. Emily Lee

## By Carrie C. Kenyon

When the Singapore Medical College was founded a dormitory was erected for the young men, but no thought was given to co-education. In that day girls attended girls' schools under the care of chaperons.

The first year the class of young men, representing the various nationalities of Malaya, studied in a man's world. But at the begining of the second year all were surprised to hear that a timid but ambitious Tamil girl, Emily Hitchcock, was among the applicants for admission. The president was nonplused. The girl presented papers proving that she had received the necessary preparation, but the college had no facilities for young women. Finally, she was enrolled with the understanding that she would live in Nind Home. This meant crossing the city in a rickshaw and many other inconveniences, but our persistent young woman overcame all obstacles, ultimately completing the course and receiving the coveted diploma.

Upon graduation she became the bride of Dr. J. S. Lee, a member of the first class. The young couple opened an office in Ipoh, where they built up a successful practice. Dr. Emily Lee became popular with the Chinese as well as the Indians. Her husband was busy with the men, but when women or children were ill they sent for her and she always responded to the call. Caste and social position were never considered. The poor often received food and medicine instead of bills.

Dr. Emily Lee, devoted church woman, physician, friend

One day, in a very poor Chinese home, when Dr. Lee took the new baby to its mother, instead of welcoming the tiny girl, the mother said: "I must give her away. We have too many in our family now. We cannot take care of another girl." Dr. Lee realized that the baby would be given away or sold. Looking at the helpless mite, her mother love went out to it. Turning to the mother she asked if she might have the baby for her own. The mother gladly consented and the child was legally adopted and christened Esther Lee. No natural parents could have been more proud of Esther or have taken better care of her. After graduation from our Ipoh Girls' School, Esther continued her study of music.

According to Indian custom it was high time for the parents to find a husband for their daughter. Nevertheless, they continued to hesitate. Esther wore an Indian sari and ate Indian food, but in reality she was Chinese. Would she be happy as the wife of a Tamil? On the other hand, if a Chinese young man became her husband they might lose her. While worrying over their problem it was unexpectedly solved. As Mrs. Lee and Esther drove through a gateway an automobile passed them. One of the young men in the car looked into Esther's eyes and decided at once that he would win her. When his go-between approached the Lees, they gladly gave their consent. This fine Christian young man had an Indian father and a Chinese mother.

Dr. Emily Lee rarely permitted her professional duties to interfere with her church activities. As president of the woman's society she proved to be a real leader. As their physician, she told the women that they would have better health if they attended the weekly meetings. At the Tamil Settlement, the poor found her a helper in time of need and the sick discovered that she was a friend as well as a doctor. She went about doing good, giving her service as well as her wealth.

Since Malaya fell before the Japanese it has been impossible to receive news from our friends there, but we like to think of Dr. Emily Lee as being permitted to carry on her quiet life of service.

## Crusader for Christ in Malaya

# So Long to Learn to Read!

**By Alverta White Matthew**

*"Bring ye all the tithes into the storehouse,*
*That there may be meat in mine house,*
*And prove me now herewith,*
*Saith the Lord of hosts,*
*If I will not open you the windows of Heaven,*
*And pour you out a blessing,*
*That there shall not be room enough to receive it."*

IT HAS taken Christian stewardship *so* long to learn to read. During the four or five centuries between the enunciation of that challenge and Jesus' advent, the emphasis was laid upon the word "tithes." "Bring ye all the TITHES into the storehouse."

Not only the firstlings of the flocks and the fatlings of the herds; not only the tenth full measures of staple wheat and winnowed barley; but the scrupulous decimal fractions of even little simple potherbs used for seasonings and savours were garnered among the tithes that should save the soul of Israel. By POSSESSIONS!

When Jesus came he found such a legalistic emphasis upon the tithing of THINGS alone that he was moved to cry out:

"Woe unto you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cumin, and have omitted weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the others undone.

"Woe unto you, Pharisees! for ye tithe mint and rue and all manners of herbs, and pass over judgment and the love of God.

"Woe unto you, for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Cleanse first within the cup and the platter that the outside may be clean also."

Within the circumscribed limits of their interpretation they had meticulously brought their tithes. True to promise, the windows of heaven had opened and the blessing, the Messiah, was poured out. Sadly true, also was proved the ominous part of the Malachi message—there was "not room enough to receive"; the tithing of mere external possessions had left the inside of their hearts so full of debris they had not made room to receive him.

Clearly, then, sacrifice of material possessions was not enough. During the next ages pious people read the command, "Bring ye all the tithes into the STOREHOUSE," placing the stress on fortified places of storage. Great, wealthy monastaries and convents grew. Many gave into the coffers of such all that they possessed, and, taking refuge therein, sought by prayer and fasting to unspot themselves. By self-imposed penances, flagellations, scourgings, hairshirts, starvations, unceasing prayers, in their pitifully futile, heroic goal to cleanse the inside of the cup by strangling every grace and power of personality with which they had been endowed, they would crush the very cup itself.

And so it was the Dark Ages, with only here and there a person of such strength or sweetness that he could not be smothered out, to lighten the darkness somewhat. St. Benedict, St. Francis, St. Dominic, Peter Abelard, Roger Bacon, Erasmus —in spite of such saving spirits as these, the false emphasis that should esteem Simeon Stylites most holy for existing thirty years in useless self-torture on top a tall stone pillar—all of this false emphasis, all this stifling of spiritual powers, and all this damming up of the dynamics of personality was bound to boil over, as a too tightly covered pot, into some fantastic horror as the Crusades and the sadistic orgies of the Inquisition.

Tithing of material possessions even to the most insignificant potherbs had not been sufficient. Now these stored goods, plus oceans of prayer, availed not. (Notwithstanding those matchlessly eloquent prayers of Augustine, of Bernard, of John Chrysostom, of Raymond Lull—matchlessly eloquent in an age of eloquent prayer.) Possessions hoarded in battlemented strongholds, divorced from administrating personalities, were sterile and could not be leavened by hysteric or fanatic prayers —however fervent—in secluded cloisters and monastic cells. Indeed a Dark Age.

Weightier matters of the law still passed over. Judgment, mercy, faith, the love of God, still disregarded. Reading still overweighted, out of balance.

In the reaction following this dark and violent time, again the windows of heaven were opened according to promise to let in the Humanities, and men began again to listen to Jesus and to those lone voices of genius that had proclaimed his way: Francis of Assisi declaring for love and mercy, Abelard and Bacon and Erasmus asserting the validity of intellectual integrity. Thus, through the abundant blessing of the Renaissance, personal values have become the keynote for the modern reading of the ancient mandate.

Possessions from Prayer plus Personality to distill Power are the slow accretions in understand-

ing through the ages. It has taken twenty-five hundred years to learn to read the simple text: "Bring ye ALL the tithes into the storehouse."

In our new-found zeal for Personality as the dominant factor in stewardship we face an age-old danger, and we are confronted with the challenge from the same antiquity.

The *Historic danger:* that we may overpass what former centuries have learned so hardly. We must not undervalue or discard the consecration of property. Neither dare we disturb the balance by discounting prayer as old-fashioned. "Bring ye ALL the tithes." "The other not left undone."

(*Continued on page 25*)

# A Good Shepherd Among the Santals

## Crusader for Christ in India

**By Mildred L. Pierce**

It is more than twenty years since Bojnath Marndi was received on trial in the Bengal Conference in India. At the time of his reception reports were given of his outstanding work as an evangelist among his people, the Santals. He was assigned that first year to a new field in the Village of Gonda, which is located at the foot of the highest hill in the neighborhood known as Durni Buru.

One day Bojnath Pastor climbed to the top of that hill and looked at the country round about, with Santali villages nestling here and there. He seemed to have a vision of all the people living in those villages. He thought of himself as their shepherd and of leading them to Christ. The vision never left him, but sometimes it must have grown dim and have seemed almost impossible of attainment. Just two years later a disease attacked him which made it necessary for him to go away for treatment. It must have been hard to leave the little church just built and the people who were so newly Christian. But he continued his ministry as a good shepherd among the people who were ill like himself.

When the disease was arrested he returned to his own people, but further difficulties and sorrows awaited him. His eldest daughter died when her first child was born. His only son was taken very ill. For a time they despaired of his life, and when he did recover his physical strength they found that his mind had been affected; so it seemed that he would never be well again. During this period I heard Bojnath Pastor lead a testimony service in a district conference in which he said:

"You know that we have a sorrow in our hearts that is like a burning fire. Still we can testify to God's love and sustaining power during these dark days."

There were rewards of service during these years as well as problems and sorrow. The membership grew till the church could no longer hold the congregation. A second church was built about seven miles away. Three village schools with trained teachers were added to educate the children of the circuit. Parsonages, quarters for Bible women, and schools have been built under Bojnath Pastor's supervision. His people have been organized into classes with class leaders whom he has helped to train. He has indeed been their good shepherd in many ways. They come to him for medicine in cholera epidemics, and for quinine when they are suffering from fever. He arranged with the central station at Pakaur that every family should pay a certain amount to the hospital and thus be permitted to receive the medical care they needed.

Since the district superintendent had to live at some distance from this part of his district, Bojnath Pastor was chosen as assistant. There were others who had had more education, but he was the one the group trusted and approved. He has ridden his bicycle many miles as he visited the different circuits and held quarterly conferences, advising, admonishing, and inspiring pastors and laymen. He has seen his vision come true in large measure of many people being gathered into the fold. But perhaps the most satisfying reward of all is the fact that his sick son has recovered, has chosen the ministry as his profession, and is now sharing the work with his father in the Gonda circuit. This good shepherd is indeed the finest native leader I know.

The Rev. Bojnath Marndi (right) receives a Santal greeting

The members and guests of Department of Work in Foreign Fields, Mrs. Albert E. Beebe presiding, at the Annual Meeting

# Women Face Postwar Needs

**By Sarah Elisabeth Evans, Mrs. H. W. B. Detwiler, Mrs. Charles Cole, Mrs. Frank G. Bz Bettie S. Brittingham**

Two critical needs—a grave shortage of missionary personnel and the challenge to concrete Christian beliefs into everyday living—confronted Methodist women in sessions of the Woman's Division of Christian Service, which opened the annual meeting of the Board of Missions and Church Extension, at Buck Hill Falls, Pennsylvania, from November 29 to December 3, with the President, Mrs. J. D. Bragg, presiding.

As they evaluated the year's home and foreign missionary accomplishments, the women considered the urgent need for additional personnel to expand work into new areas as postwar opportunities unfold. They faced, too, their responsibility to mold public opinion, to effect social legislation that will contribute to better living and understanding among all people. To this end, they adopted a vigorous six-page program of action presented by the Department of Christian Social Relations and Local Church Activities. (See page 16.)

Members of the group adopted appropriations amounting to $3,491,763 for work in home and foreign fields and for Christian social relations. Amounts appropriated are: for the Department of Work in Foreign Fields, $1,659,317; for the Department of Work in Home Fields, including Alaska, Puerto Rico, and Hawaii, $1,530,887; for the Department of Christian Social Relations and Local Church Activities, $17,296; for promotional and general appropriations, $284,263.

The report of the Treasurer, Miss Henrietta Gibson, reflected increased giving from the Conference Woman's Societies of Christian Service. This increase is heartening as we think in terms of advance of the work. But it should be stated that our receipts have not as yet reached the high level of giving of our former organizations merging into the Woman's Division of Christian Service. It was called to the attention of the group time and time again that we cannot advance our work on a pre-war budget. We have learned the hard way the cost of war; we must begin to raise our level of giving to the high levels which we pay for war if we are to have peace in the world. The missionary enterprise in its great program of building a brotherhood and sisterhood across the world, is the world's best hope for peace. To this end it is to be hoped that every local Society of Christian Service will not be content with their pledges of last year, but, as they make them in January, will do it in prayer and meditation—raising the pledges to make a great advance program possible. It was interesting to note the small cost of administration and cultivation for such a large amount administered. For administration of this great work—involving constant contact with field and missionaries—the cost was 2.9 per cent. The total cost of cultivation was 4.4 per cent.

The Woman's Division pledged wholehearted co-operation in the Crusade for Christ. Types of needs included in the askings were suggested by the following speakers: Miss Ruth M. Murrell, Seward, Alaska, medical work; Miss Annie Rogers, Louisville, Kentucky, city centers; Mrs. Linn Pauahty, Ponca Indian Mission, Ponca City, Oklahoma, rural work; Miss Mary Miller, Richmond, Virginia, employed young women; Miss Harriet Seibert, Fort Oglethorpe, Georgia, worker with the Woman's Army Corps; Willard Bass, Navajo Indian School, Farmington, New Mexico, educational work; Miss Marie Baker, Newark, New

Jersey, deaconess work; Miss Stella Ebersole, missionary to Burma, "On the Burma Road"; Miss Ruth Lawrence, missionary recently returned from service in Poland, "Poland as I Knew It."

Urging church women to recruit qualified candidates by presenting the missionary challenge to youth in their churches, Miss Marion Conrow, of the Personnel Department, asked, "When did anyone go to the mission field from your church?" She emphasized the importance of stressing standards as well as needs.

Asking for twenty-one new missionaries for replacements alone in Latin America, Miss Elizabeth M. Lee said: "The hierarchy continues to declare that Protestant missionaries are detrimental to the Good Neighbor Policy. Over against this claim many affirmations from evangelical official groups in Latin America that these same missionaries are, in the best meaning of the Good Neighbor Policy, among its principal exponents. . . . There remains for the North American Protestant churches an inescapable obligation to prove their fellowship in Christ with the Evangelical churches of Latin America. New opportunities in partnership with the indigenous churches are opening up continually in evangelism, in education, and in the rebuilding of social structures."

Miss Lucile Colony stressed the need for indigenous leaders in India, but pointed out that such leaders must be trained under missionary direction. "This is the day of unusual Christian opportunity in India. . . . We Christians were never more needed for this task than today. Can we not enter it with more resources and workers than ever before?"

Twenty-five new missionaries are needed now in Africa, Miss Sallie Lou MacKinnon told the group. "The Methodist Church is working in more countries in Africa than is any other church. The fact that we are so widespread gives us large responsibility for policies, plans, and action in regard to Africa in this critical moment. Increasingly, Africa is being regarded as a whole, and what happens in Angola affects Liberia or Congo, whether it be in government or mission policy."

Development of the city church in China was urged by Miss Louise Robinson, reporting for China, Japan, and Korea. She said that 108 cities in China should have a stronger church program and that for successful postwar reconstruction China must be industrialized. Chinese health administrators look to Christian churches and mission boards for assistance in the rehabilitation of medical services after the war.

Looking toward the end of hostilities, Mrs. Otis Moore, speaking for Burma, Malaysia, and the Philippines, said: "Disabuse your minds of any idea that we are going back to 'take over.' More than ever it will be *their* church to native Christians in these war-torn countries. It would be tragic to pat these brave people on the shoulder and say: 'There now, we will take over.' .We must insist that they go on and we will help wherever we can."

Careful analysis of the present program of the Department of Work in the Home Fields featured departmental sessions, with panel discussions of problems, plans, and suggestions for methods for more effective community co-operation. The imperative need for additional personnel to advance the program of every bureau was repeatedly emphasized.

Emphasis on working with people in rural sections was emphasized by the Bureau of Work in Town and Country. "In a very real sense the worker actually works toward the time she will no longer be needed in a community—because leadership has been developed and co-operative processes have been set on foot, which, among other

At Buck Hill Falls, a session of the Department of Work in Home Fields, Mrs. Fred C. Reynolds presiding

Section of Education and Cultivation, Mrs. Paul Arrington presiding, at the Buck Hill Falls meeting

things, will make for improvement in building and equipment belonging not to a board or to a conference, but to the people of the local community themselves," explained Miss Noreen Dunn.

Concern for juvenile delinquency, home and community life, vocational guidance, and other adjustments to postwar living was expressed by the Bureau of Urban Work. Miss Mary Lou Barnwell further outlined the task as follows: "to decentralize our work to the extent that all needy areas of the city will receive benefit of our ministry through extension programs, using existing facilities, yet maintaining one center which will serve as a pattern of community work and unify the whole program; to meet emerging opportunities for service to racial or national groups, particularly as relates to the relocation of the Japanese Americans."

"We must be satisfied with nothing short of the best in this work which the church has entrusted to us," declared Miss Miriam Ristine, urging that high standards be maintained in institutions of the Bureau of Social Work. "We believe that it has important place in the ongoing life of our country. We know that our institutions can take that place only if they are true to the highest standards in technique and spirit."

Adjustments and new opportunities for service occasioned by the war were reported by the Bureau of Medical Work, of which Mrs. Robert Stewart is chairman. Nurse training, special services to racial and national groups, and use by government agencies of these institutions for expanded programs, tax staff and equipment to capacity.

"Spiritual defense work," one deaconess calls her work, according to Miss Grace G. Steiner, of the Deaconess Bureau. She reports approximately 490 deaconesses now serving in every jurisdiction of the church, Puerto Rico, Alaska, and Hawaii. Others are needed to answer unmet needs in every part of the United States.

Gathering all these needs into one great unified whole, the Section of Education and Cultivation, made plans for an advance program in areas of organization and promotion: missionary education, cultivation, Wesleyan Service Guilds, students, young people, and children. In speaking of the growth of organizations of the Woman's Society of Christian Service, Mrs. Eloise A. Woolever, executive secretary, reported "that there were 19,484 charter organizations and 1,114,089 charter members reported. Now there are 26,600 societies and 1,162,947 members. The growth has been not alone in numbers, but in the understanding of the purpose of the society, in the enrichment of the lives of members, and in broadened and increased service."

Editors of Literature, THE METHODIST WOMAN, and WORLD OUTLOOK were appreciative of the wider use of the magazines reflected by increased circulations and the wider use of our literature.

As the sessions of the Woman's Division came to a close, there was evidence of advance steps taken in every area of the work. The spirit in which the Division sends out a report of advance work to be done was suggested by Miss Rose A. Mace, missionary to Foochow, China, in her meditation before the Foreign Department. In it all, she said, "Let this mind be in you which was also in Christ Jesus." The problems which the Woman's Division of Christian Service are now facing with even greater ones awaiting us seem almost overwhelming, but in Christ's strength they are opportunities. While hatred, bitterness, and opposition are building up great barriers, we know that the love of Christ is strong enough to consume and break them down if given free sway in our lives.

# Methodist Women Discuss Family Problems

By Sarah Elisabeth Evans

"THERE isn't any chasm more deep or more wide than this racial one," declared Miss Lillian Smith, editor of *The South Today*, addressing a conference on "The Church's Ministry to the Family," held at the opening session of the annual meeting of the Woman's Division of Christian Service of the Methodist Board of Missions and Church Extension, on November 28.

"We can build bridges across the chasm and we can fill in the chasm," continued Miss Smith. "And we can do both at the same time." She pointed out that every child learns his first experiences of love and hatred in his own home and urged that white children be reared without breeding in them the feeling of prejudice or superiority. "We don't know yet what to do with custom in the church and out of the church, but we can begin in our own homes."

The value of human personality, stressed in all sessions of the meeting, was called "basic to Christian faith," by Mrs. David D. Jones, Bennett College, Greensboro, North Carolina, who said: "Christian fellowship is conditioned upon innate respect for personality, participation in common enterprise, and the extension of the areas of life one understands and accepts, beginning in the home with the children. If children are to love people, love peace, work together with others harmoniously, they stand a better chance if they come from homes where there is love, security, and mutual sharing. A white child goes out from such a home with security so he can be gracious to people outside his group, outside his race. A Negro child from such an environment is less hurt by discrimination and is more able in spirit to rise above it."

Mrs. Jones called upon the church to dispel hindrances to Christian fellowship: "The time has come when the church must decide if it will offer leadership in those things which historically have been the central teaching of Christianity. . . . Our leadership as a Christian democracy is at stake."

Mrs. David Dubinsky, executive secretary, Association for Jewish Children, Philadelphia, affirmed that sometimes happiness for children must be created through struggle; that "to be flexible and give up outmoded tradition and to accept differences in ourselves and in others contributes much to emotional security."

Discussing "Family Security," Dr. Margaret Forsyth, executive secretary of the Foreign Division, National Boards of the Young Woman's Christian Association, charged church people with the responsibility of re-establishing family life throughout the world, emphasizing the person-to-person relationship and that "people not be treated as things." She stressed the importance of the implications of "being our brother's keeper," of rebuilding Christian institutions of family, church, and school throughout the world. "But while we are working on that," she cautioned, "we must remember that hungry people must be fed, clothed, and housed if there are to be Christian institutions in the future."

The need for parental education now and in post-war days was brought out by Miss Edith Rockwood, special consultant on Child Welfare, Children's Bureau, Washington, D. C. She discussed the need for expanded services, educational opportunities, and laws "to make available protection and services to all children in the United States as a peacetime goal," particularly among upper teen-age youth who have quit school for war jobs and who need to be encouraged to return to school.

"Don't forget that your sons know enough to put on their rubbers now," counseled Dr. Philip Jones, associate minister, Madison Avenue Presbyterian Church, New York City, speaking of the pre-discharge education needed in the church before the servicemen return. "They have become adults in the hard, quick way," he continued. "We need them in our churches, not as returning Army and Navy men, segregated from the ongoing church program, but to fill positions in our church."

Speaking of changing family life in India, Mrs. Winifred Bryce, missionary from India, United Church of Canada, said that in the midst of tremendous change accentuated by war, politics, and industry in India, the church and the family are trying to get their bearings. "The church begins in the home," she said. "The church is a gathering together of Christian families into God's holy family. The family is the conservatory of the faith—the interpreter of the faith in terms of daily living. The family is a great witness to Christian life in India today. You can't help making comments about your neighbors when they are different. By the radiance of the Christian home the Christian family in India is being watched today."

# Christian Social Relations and Local Church Activities

## A Program of Action for 1945

UNPRECEDENTED responsibilities and opportunities in international, intercultural and interracial relations, community and family relations, face Methodist women as we move toward the day when the war will be won and peace assured. Because of the urgency for action on questions pertaining to world peace, it is necessary to create public understanding and action in support of all forward steps for world unity.

The relocation of the Japanese-Americans, Anti-Semitism, the Negro in the armed forces, housing, hiring and firing policies, are points of racial and cultural tensions. As church members we must face the disparity between our beliefs and practices. An intelligent and responsible citizenry must be built which is sensitive to the needs of all people, regardless of their economic, social, or racial group. A sound economy requires a job for everyone who wants one regardless of sex, race, creed, color, or national origin. Such a plan would furnish economic security to all families.

Of major importance to the family is the adjustment of the returning service personnel, demobilized workers, and conscientious objectors to the family, church, and the community. A necessary step is the preparation of the family for understanding the experiences and needs of their returning members.

The increased use of alcohol that has partly come about by the strains of living, the social acceptability of drinking and the attractive advertising that has gone on through billboard, motion picture, radio, and the printed page, is a threat to family stability.

Recognition of the responsibility the family has for making its members world-minded becomes imperative. We know that children who have had the experience of brotherhood within their families, and who have helped by their families to relate this experience to the wider community, are better prepared to contribute to the building of Christian democracy.

The local society has the responsibility of helping the woman understand her individual obligation as related to these unprecedented opportunities and responsibilities. To meet these needs and challenges the Woman's Society in the local church must plan for continuous study and action. We believe that Christian women in their homes and communities are in a strategic position to initiate much of this work, and that Methodist women are ready and willing to undertake this task. To this end, we recommend the following:

1. We urge full co-operation and active participation of each woman in the local church in every phase of the Crusade for Christ.

2. We suggest that the local society co-operate in the matters of church-school advance and evangelism by aiding local Boards of Education in securing teachers, interesting themselves in the type of teaching offered to the children and youth and as parents encouraging the teachers in improving the quality of the work done.

3. That the local church become acquainted with the work of existing public and private agencies, seeking to meet the problems involved in demobilization, and with government provisions for furthering education such as the G. I. Bill of Rights and Public Law 16.

4. That workshops on demobilization be set up by local churches on a community-wide scale across interfaith and interracial lines.

5. That in all demobilization plans Civilian Public Service men be included, and that educational processes for their use in postwar service and their acceptance into community living should be instituted by the local church.

6. That this service also be extended to returning or relocated families.

7. That Methodist women seek to create public opinion to the end that war plants and other war properties be converted in ways that will contribute to full employment in the production of essential consumer goods.

8. That, where feasible, these plants be owned and operated in a way to make them serve as an economic yardstick as to wages, hours, and reasonable prices to the consumer.

9. Recognizing the dangers in the Equal Rights Amendment, the provisions of which seem to be at variance with the protective measures for women toward which Methodist women are striving, we recommend that they oppose its passage.

10. That the women in the local churches work toward securing property and civic rights for American Indians as citizens in position to exercise these rights.

11. That Methodist women oppose, by every means at their command, peacetime conscription for military purposes.

12. That the Farm Security Administration be the agency through which the lands acquired by the government for military purposes can be disposed of to the small farmers, especially the veterans.

13. That Methodist women work for the passage of following bills:

For the Murray-Kilgour or similar bill for training, placement, and transportation of war workers;

For the Dawson-Scanlon-LaFollette bill for a permanent Fair Employment Practices Committee;

For the extension of the Price Control Act beyond its expiration date, June 30, 1945;

For adequate appropriation for FSA, OPA, and other government agencies designed for the protection of low-income people;

For adequate legislation for the extension of social security benefits such as: unemployment benefits to domestic and agricultural workers, and employees of non-profit organizations; old-age and permanent disability benefits; federal system of medical care and hospitalization; temporary disability benefits and survivors' benefits, and aid to demobilized workers during the transition period.

14. That Methodist women study wage scales and conditions of workers, child labor practices in the community and co-operate with the Y.W.C.A., trade unions, Urban League and other groups in working toward adequate child labor laws, state minimum wage, maximum hours and equal pay laws and enforcement of existing laws, and that due attention be given to their own employment of domestic service and the employment standards of maintenance, clerical, and professional workers of the local church.

15. Realizing that V-Day is but a step on the road to peace, we urge Methodist women to be aware of the need to conserve savings and war bonds; to continue to observe price ceilings and ration regulations; and to continue to use present supply of consumer goods carefully until the war and peace are both won.

16. That local societies study the alcohol problem in the light of present and probable postwar conditions, basing their study on the pamphlet to be prepared by the department. That this study be regarded as a basis for action appropriate to the needs of the community, and that such action be undertaken, wherever possible, in co-operation with other church and community agencies that are interested in and concerned with this problem.

17. That one of the major emphases for the year be that of adult education. This education should be designed to increase the sense of responsibility for family living, community co-operation, and world order.

We recommend that the local societies work immediately for the equalization of educational opportunity in the United States for all people without regard to race, creed, or place of residence.

18. We recommend the continued support of action that will remove *all* restrictions to the right to vote.

19. Believing that the first task of Methodist women around the world is to unite in a determined effort to bring about a permanent peace, we recommend:

That Methodist women's groups in all countries be guided to study all international conferences whether of a financial, economic, racial, or other nature as basic to a successful organization for world peace.

That continuous efforts be made to counteract subtle propaganda against full participation in achieving peace by analyzing the motives and prejudices which underly this propaganda.

20. We recognize that the proposals of Dumbarton Oaks are not necessarily final, but are subject to further improvement by amendment. We nevertheless realize that these proposals constitute the most direct approach toward the establishment of peace offered so far. We therefore recommend: That Methodist women register their convictions with the Senate of the United States when this body is called to act on these proposals in the near future.

We commend the Dumbarton Oaks Conference for recognizing full participation of small nations in the World Assembly and urge: that in the final draft of the charter for collaboration of the United Nations the principle of racial equality be recognized; and that provision be made for a council or commission on international mandates for preparing dependent peoples for eventual self-government.

We urge study by local societies of the Dumbarton Oaks proposals and of the subsequent amendments and revisions, registering their convictions with their senators.

21. That each local society appoint a committee to get the facts about family needs and resources in the community by working with the pastor and leaders of community agencies, and to interpret their findings in terms of planned action in work with community agencies; in work with other departments of the church; in work with families of the church and community as needs are discovered.

(NOTE: *This program of action includes most of the recommendations of the Department of Christian Social Relations and Local Church Activities that relate to the local society and the Wesleyan Service Guild. They were passed by the Woman's Division in annual session at Buck Hill Falls, Pennsylvania, December 2, 1944, and will be published in a leaflet entitled* Activities for 1945.)

Department of Christian Social Relations and Local Church Activities—Mrs. James Oldshue presiding—in annual session

# Dr. Alice Hwang of South Kiangsi

By Edith Fredericks

At the sound of exploding firecrackers a crowd gathered about a tiny home in the village. A baby boy had just arrived and the neighbors were all eager to see the Chinese woman doctor who had earlier cured several people in the next village. The little doctor came out of that humble home tired but with a friendly smile for the village women who were asking her to treat a child or some loved one. She had traveled many miles by sedan chair and wheelbarrow, treating the sick and many wounded in village after village, but she could not refuse these simple women the help they so much needed.

Alice Hwang first came to us as a young medical student, and through the influence of Chinese Christian leaders became a strong Christian. After graduating from medical school she returned to us, a young Christian doctor much loved. When the way opened to her she sailed for America and took special work in the Woman's Medical College of Philadelphia, later returning to China to open her own small hospital in an isolated and needy section of Kiangsi Province where there were great masses of people and no doctor within many miles.

After some years Dr. Ida Kahn was very ill in Nanchang and Dr. Hwang was persuaded to come to the rescue. When our beloved Dr. Kahn left us later, she took over the responsibility of that large "Kahn" hospital in the busy capital city of the province.

War came. The Japanese dropped bombs about her. People began moving away; young nurses left to go farther inland. The little doctor was alone with just a few helpers. More bombers came and dropped their load about the hospital compound. Small buildings were demolished. A large crater appeared in the rose garden and beautiful shrubs and old trees were ruined. Glass from windows was scattered everywhere. One hospital servant was killed. Then wounded women and children of the community were brought in. Basement rooms were cleared and patients put into them for greater safety. Some equipment and the remaining drugs were moved down—the little doctor working day and night to care for these pitiful cases.

Again the siren shrieked and those on the floor above who could not walk were carried to the basement just in time. More bombs came; upper walls were cracked; plaster from the ceilings scattered over all the beds; the remaining glass splintered over the rooms; the whole building shook. But no one was injured this time.

People began to take their families away from the city to villages beyond because the invading army was drawing ever nearer. At night many left the city and large groups of refugees on the narrow roads walked day after day southward to new camps farther from the enemy.

Dr. Hwang, with her few remaining nurses, after a long and exhausting journey, started work in our new Christian Refugee Relief Camp where over one thousand refugees had already gathered. She found herself in the midst of tremendous need. Calls were also coming from government refugee camps, where many were desperately ill.

"There was little equipment, few drugs, but sick and suffering people everywhere and plenty of hard work," said Dr. Hwang in a letter. They rolled up their sleeves and during the months ahead, through the efforts of this little Christian group working day after day and through the long weary nights, thousands of people were cared for. Camp life has become more healthy. Many hundreds of orphans are growing into fine boys and girls, many of them to become future Christian leaders in new China because Christ was always the center of that camp.

And that Christian influence spread to other camps. The enemy again came nearer. People were scattered and camps again moved. But Dr. Hwang still carries on in the towns and villages of a part of South Kiangsi, where the invader has not gone, and healing of both body and soul is going to the people who have endured so bravely in spite of their losses, their struggles, and their heartaches.

Health facts from China today reveal among other things that eight per cent of the population has active tuberculosis, that there are 21,000,000 cases of malaria a year, 10,000,000 cases of schistosomiasis. Yet in China there is but one well-trained physician for each seventy thousand of the population, while in the United States there is one for every seven hundred and fifty. Commenting on this fact a *New York Times* editorial says that "to isolate disease we must stop isolating the disease-fighting forces of the world." How far the Christian forces anticipated this truth is indicated by the fact that Peter Parker initiated a modern medical ministry in China over a century ago.

## Crusader for Christ in China

# Reverend Chakraverty Reminisces

By C. Stanley Thoburn

Atul Chandra Chakraverty sauntered about the campus of the Leonard Theological College, at Jubbulpore, as if he had nowhere in particular to go. Mrs. Chakraverty walked at his side, one with him in soul but not quite able to make her short paces keep measure with his long easy gait. He was clad in a black cloak with a white shawl across one shoulder, although he preferred, when the weather was a little warmer, to wear the lighter white of the Bengali style. She wore the typical Indian sari with a shawl about her shoulders. There was a time when she had walked behind him at the spacing prescribed by ancient etiquette, but times had changed and the ideal of companionship had taken the place of deferential devotion. They seemed to have nowhere to go, but it was not for lack of purpose, for Atul Chandra Chakraverty is a man of one consuming passion. Nor was it because he had lost his way, for he had come here according to plan. Nor was it because he did not know how to spend his time, for his mind was ever busy discovering parables of truth in the most commonplace things and ordinary experiences. If he seemed to have nowhere to go, it was only because he was walking in heaven, as it were, and had no desire to be elsewhere. For, as he never grew tired of repeating, Leonard Theological College was his alma mater, his tender mother, who had taken him while still newly born as a Christian, nourished him, and brought him up in the new way of life. Even though the personnel at the college had changed considerably since he had been a student, his deep gratitude was freely bestowed on all without distinction, till some wondered, not whether he was a worthy graduate of the college, but whether the College was worthy of him. Every tree about the campus—the whispering bamboos, the tall pipal, the spreading bel, the mango guardians of the playgrounds—even the thorny ber bush was a friend which had something to say to him. He missed the branch of the mango tree that had been blown down in a storm, and recalled the little changes that had been made here and there. The buildings on the campus are not much to boast of, for they are all adaptations of pieces of property which were never built with a theological institution in mind, yet Atul Chandra Chakraverty clothed them with a beauty not measured by the architect's blueprints.

Reverend Chakraverty had come to Leonard Theological College for a few days at the invitation of Principal Davis in order to bring the student body—and the staff also—something of the inspiration of his own Christian life and the challenge of the type of work in which he has been so successful—bringing the gospel message to the pilgrims at the holy city of Brindaban on the sacred Jumna river. He spoke at the college chapel services and then at church on Sunday with an eloquence which is born only of deep experience, as those who heard him hung on his words. But the best was reserved for the informal gathering of the Leonard family about a fire in the spacious parlor of the principal, when he told of his conversion to Christ.

He had been a successful businessman, by caste a Brahman priest, and had known wealth. But his heart was not satisfied, for he did not have inner peace. So one day he turned his back on all his business. At one stroke he gave up all that he had and became a *sadhu* or holy man. He devoted himself to the study of Hindu scriptures and before long became both a teacher and the head of a *mat*, or monastery, of the Chaitanaya sect. He lived on the third floor of a building in the holy city of Benares, eating, according to the rule of the order, only boiled grain. Although he was accounted a scholar in the Hindu scriptures and pursued his studies with great ardor, and although he practiced austerities, he did not find the peace he sought. At this time he was known as Bhaktivijya Goswami.

Once, when the craving for peace was almost unbearable, he cried out so loud that his disciples heard him. The cry was an admission that he had not found peace and longed for it. But his disciples considered that one such as he surely had peace, and so, instead of believing him at this point, credited him with extraordinary humility—in his attainment of peace he was so humble that he professed not to have it. They now believed that he had really attained *mukti*, the goal of the religious quest.

He wrote a book and went with the manuscript to Brindaban in 1926. Then he retired to a temple, and there again and again cried for peace, as he said, like a child lost in the bazaar. Brindaban was a most holy place in his sentiments, associated as it is with the life of Lord Krishna. In fact, the exceeding holiness of the city had drawn him to it in his quest for peace.

(*Continued on page 22*)

# What Choice Shall I Make?

## A Playlet

### By Mattie Bailey Heacox

ACT 1

SCENE—*Living room in the home of Mrs. Bascomb, a few pieces of ironed clothes lying on chairs and table, a mending basket with thread, needles, buttons, etc.*

CHARACTERS

| | |
|---|---|
| Mrs. Bascomb | Mrs. Peters |
| Mrs. Jacobs | Mrs. Cassidy |

*(Scene opens with Mrs. Bascomb in her living room sewing on buttons, etc.)*

MRS. BASCOMB—Well, this is Circle Day and I must hurry and get this house in order or I will never be ready for my guests by 2:30 o'clock this afternoon. Let's see, where did I put that list? (Hunts on table for list.) It's strange, but unless I write things down, it seems as though I am always forgetting something. *Can it be possible that I am getting old.* (Reads list.) Oh, yes, I promised Mary that I would sew the missing buttons on her blouse. (Sews on buttons as she continues to speak.) Poor Mary, she is so busy. First it is Choir practice, then Glee Club or Orchestra practice, or a basketball game, or a class party; and now with her practice teaching and her Sunday-school class of girls, poor child, she just never has a minute for herself. (Looks at list again.) Yes, and that little rip in Dad's vest (sews as she talks). Always a rip or a darn some place. (Looks at list again.) And Bob wanted me to sew up a little tear in his pajamas (holds up a pair of wrecked pajamas). A little tear did he say—well, I can't fix that this morning or I never will be ready for my Circle at 2:30 (as she folds them up, there is a knock on the door). Now, who in the world can that be, and this morning of all times . . . Why, good morning, Mrs. Jacobs, come right in—have this chair, won't you?

MRS. JACOBS—(Enters, sits down, looks around the room and says) Well, are you all alone, I thought I heard you talking with someone.

MRS. BASCOMB—No, I must have been thinking out loud—it seems to be a habit of mine. And do you know, Mrs. Jacobs, sometimes I have to think pretty fast and loud to convince myself that I ought to do a certain thing, especially if I don't really want to do it?

MRS. JACOBS—What do you mean? I don't believe I quite understand.

MRS. BASCOMB—Well, you see, I am entertaining our Church Circle this afternoon and I must confess there were other things that I had planned and wanted to do. One thing, I am trying to work out a sweater pattern, and another thing, I have only three more wheels to make and then my crochet tablecloth will be finished. And I also found a darling pattern for a little play suit and I thought I might be able to cut one for Donnie Joe out of Grandpa's old trousers; but I finally convinced myself that these things could wait.

MRS. JACOBS—But, Mrs. Bascomb, didn't you entertain our Circle just a short time ago?

MRS. BASCOMB—Yes, I believe I did, but, you see, Mrs. Tindlay just could not find a meeting place, so I told her they could come here again.

MRS. JACOBS—But, Mrs. Bascomb, why don't you do as I do? You see, I give money and then I have nothing at all to do all the year.

MRS. BASCOMB—(Rather reluctantly.) I really did think of that, and it would be easier, but, Mrs. Jacobs, what about the Woman's Society of Christian Service? To me, that name in itself has always been a challenge, and there is so much to be done; and besides—don't our pledge cards say something about *service* and *prayers,* as well as *gifts.* Yes, we do need the money—we need money for so many things—but I am wondering if it is right for us to always choose the easy way. (Goes to table and picks up some papers.) I ran across this last night when I was cleaning out my desk. (It proves to be the Church Honor Roll of Soldiers and Sailors.)

(*Mrs. Jacobs walks over and looks over her shoulder as Mrs. Bascomb reads a few of the names.*)

MRS. JACOBS—Well, that is nothing but a list of names as far as I can see.

MRS. BASCOMB—True, it is just a list of names, but do you realize, Mrs, Jacobs, that just a few short months ago those same boys were in our church and in our Sunday school, teaching classes, ushering, singing in the choir, and doing a great deal to make our church successful? Where are they today? In lands all over the world, in Army camps, on the high seas, perhaps soaring over strange lands. Some have been on beds of sickness and some in prison camps, far from home and loved ones. Some had just finished college, others just entering college, and still others high-school boys; some of them left young wives or sweethearts; each one had his lifework torn away from him for awhile, at least, to go out and serve his country and help make this world a better and safer place for you and me to live. What are they going to expect when they return? And don't you think it might have been easier for them to give a few dollars rather than to have given themselves?

MRS. JACOBS—Yes—I suppose it would have been easier.

MRS. BASCOMB—And then in my desk I also ran across this article. It appeared in the November, 1943 issue of the *P.E.O. Record.* It is entitled "Until I Come Back" and is credited to Nash-Kelvinator. Perhaps you have seen it.

MRS. JACOBS—No, I don't believe I have seen it; tell me about it.

MRS. BASCOMB—I should not take the time to read it this morning but I will take time enough to quote you a few sentences from it. It seems a young soldier was going on a bombing raid and paying his first call on Adolf Hitler, and evidently thinking out loud. He says: "We must be half way across Holland. Funny thing what happens to a fellow. . . . Those are the same old stars and the same old moon that the girl and I were looking at last Christmas. And here I am—flying 300 miles per hour in a bubble of glass, with ten tons of TNT. It's only when you get away from the U. S. A. that you find what the shootin's about and what you really are fighting for. They say America will be a lot different after this war. Well, maybe so. But, as for me, I know the score. . . . You learn fast over here. I know now there is only one decent way to live in this world—the way my folks lived and the way I want to live. When you find a thing that works as good as that—brother, be careful of that monkey-wrench. And there's

one little spot—well, if they do as much as change the smell of the corner drug store—I will murder the guy I want my girl back, just as she is, and that bungalow on Maple Hill. . . . I want that old roll-top desk of mine at the Electric Company, with a chance to move upstairs or quit if I want to. I want to see that old school of mine, and our church, just as they are—because I want my kids to go there. That's my home town. . . . Keep it for me the way I remember it, just the way I see it now—until I come back." And then, Mrs. Jacobs, I had a letter from my daughter yesterday and she told me about one of her friends. Just two days before, this friend, on the morning of her first wedding anniversary, received a message from the Government saying her husband was missing in action. And she told me how brave this friend was, how she went with them to church service and then on the following day went downtown and purchased a $500.00 War Bond and spent the evening at the Red Cross rooms folding gauze. Surely such things are a challenge to the women in the Woman's Society of Christian Service to do all in our power to keep the home front—yes—and to keep our own little home town, just as they would like it to be when they come back.

MRS. JACOBS—I must admit, Mrs. Bascomb, that Mrs. Tindlay did ask me to entertain our Circle today, but it was impossible for me to do it. You know I belong to the Monday Club. Well, some of the members could not meet on Monday for various reasons, and there just wasn't any other time to have it except today, and Mrs. Jones, Mrs. Jacks, and I thought just we three would not be missed from the Circle. I really am sorry, but next time, I promise faithfully to be with you. And now I really must be going. Good-by. (Exit Mrs. Jacobs.)

MRS. BASCOMB—Good-by, Mrs. Jacobs, drop in again. (She closes door and then turns back to her work.) Now I must get this house straightened up. (As she picks up a few things, there is another knock on the door; as she goes to the door she says) Well, whoever could it be this time? It surely seems to be my morning to entertain callers. (Opens door.) Why, good morning, Mrs. Peters, come right in; it is so good to see you.

MRS. PETERS—(Looks around.) Whatever is going on here?

MRS. BASCOMB—Oh, you see, Mrs. Peters, I am entertaining our Church Circle today and I was just finishing my ironing and getting the buttons sewed on. I do so hate to put things away without buttons, for then they are so apt to be forgotten.

MRS. PETERS—But, Mrs. Bascomb, I thought you entertained our Circle only a few weeks ago.

MRS. BASCOMB—Yes, Mrs. Peters, that is true; but you see, Mrs. Tindlay could not find a place for the meeting today, so I said they could come here.

MRS. PETERS—(reluctantly.) Well—Mrs. Tindlay asked me to entertain today, but how could I? Why, Mrs. Bascomb, I have not had a minute's time, so it seems, to get my house cleaning done, and surely I could not entertain before I got that important job done, now, could I?

MRS. BASCOMB—I hardly know how to answer you, for you see, Mrs. Peters, I have not really cleaned house myself. But I'll get things dusted, and so I told Mrs. Tindlay that everyone would be so busy and interested in the Woman's Society of Christian Service proceedings, that they would not have time to look for dust. Now if you'll excuse me, Mrs. Peters, I'll just dust things a bit while we visit.

MRS. PETERS—Please, please, Mrs. Bascomb, let me do your dusting, and you get your ironed clothes put away, and then I must go and get John's luncheon ready. (Both women finish up the work together.) And now, Mrs. Bascomb, I really must run along.

MRS. BASCOMB—But you'll be over for the meeting at 2:30.

MRS. PETERS—No-o, I'm afraid I cannot come today. You see, Mrs. Taylor is having a luncheon, and with the Monday Club, the Woman's Club, and the King's Daughters, and the Needle Club, besides the Red Cross work—well, she simply could not find another day for her party. Good-by, Mrs. Bascomb, but I'll try and not fail you next time.

MRS. BASCOMB—Good-by. (She returns to the living room, looks around and says) There, my house looks good enough for any meeting—yes, even for the Monday Club, if I do say so myself. And now I'll just close the door so that it will not get mussed again before time for the folks to come. (Goes out and closes door.)

## ACT 2

SCENE—*Same room in evening of the same day. Mrs. Bascomb is sitting beside her lamp with her knitting and book of instructions.*

MRS. BASCOMB—(Thinking out loud again.) Well, Circle meeting is over; yes, I was a trifle disappointed with the crowd, but really, I am glad those six women came We had a very inspirational lesson, yes—and we had a delightful time together. (Picks up her book of instructions.) Now, let's see, I must try to master this pattern or I'll never get Mary's sweater done. (Reads a bit, then takes needles and repeats directions out loud as she tries to knit.) Knit one, knit two, knit three, yarn over, knit one, yarn one, knit one, knit two, knit three, slip one, and pass the slip stitch over. (Heaves a big sigh and looks at book again.) Purl all the way back. (At knock on the door Mrs. Bascomb lays down her knitting as she goes to the door and says) Why, Mrs. Jacobs, how delightful, here I am sitting all alone and thinking out loud as usual. How nice of you to come over; have a chair and let me take your shawl.

MRS. JACOBS—(Impulsively.) I just had to come over, Mrs. Bascomb . . . I couldn't wait until morning . . . I had to see you. . . .

MRS. BASCOMB—(Anxiously.) Why, Mrs. Jacobs, *what is the matter?*

MRS. JACOBS—(Still excited.) Oh, no, no. There isn't anyone sick, or hurt—that is—no one who needs a doctor, but—

MRS. BASCOMB—Please, please, what is it then?

MRS. JACOBS—(Breathlessly.) Oh, I must know all about your meeting. Were they all here except Mrs. Jones, Mrs. Jacks, and me? Did you have a big crowd? Oh, Mrs. Bascomb, I am anxious to hear all about it.

MRS. BASCOMB—(Calmly.) We did have a nice meeting, Mrs. Jacobs, although there were only six of us here.

MRS. JACOBS—(Slowly.) Only six—why, Mrs. Bascomb, I thought there were thirty-five in our Circle—and there were twenty out to the Monday Club today.

MRS. BASCOMB—Yes, we do have thirty-five members, but, as you know, the Monday Club met today. And Mrs. Taylor had a luncheon and invited several of our members, and because it was such a fine day, a car load of ladies went into the city to do some shopping.

MRS. JACOBS—I see, I see. And, as I said before, there were twenty out to the Monday Club. But, please believe me, I did not have a very good time.

MRS. BASCOMB—Didn't they have a nice program?

(*Continued on page 23*)

## Reverend Chakraverty Reminisces

(*Continued from page 19*)

One afternoon a Christian convert came to the temple. He was dressed in Indian garb, unlike many Christians who have adopted a Western type of dress, but declared that he was a Christian. Chakraverty could hardly believe that a person in Indian garb could be a Christian, but when the convert insisted that he was, curiosity gave place to anger. It was utterly preposterous to think of a Christian defiling holy Brindaban! The only answer forthcoming was that a missionary had helped him out of prison. Chakraverty determined to reconvert him to Hinduism and vowed to himself that he would neither eat nor drink until he succeeded.

He began by visiting the house of the Christian, watching carefully for every sign of Westernism—chairs, carpets, neckties, and the like—all of which were anathema to him. He was alert with all his senses—sight, hearing, smell—to find a way to convert him. He carefully observed the wife's manner of conduct also. Finally, he inquired of the Christian what his objection to Hinduism was. In answer the latter simply handed him a Bible and asked him to look up certain references as question after question was asked. Thus Chakraverty himself read the Bible in answer to his questions. He got angry at this, but realizing the difficulty in which he found himself, began to relax on the vow he had taken in his heart about converting the man back to Hinduism. Instead, he asked for a copy of the Bible and took it home with a view of studying it in order to refute its teachings. The first thing he read was the fifth chapter of Matthew's Gospel. As he continued to read throughout the night, he awoke his disciples again and again because of the disturbance in his own heart, and they, believing that anything he said was spiritual truth of great significance, reverently took notes. Dawn came at length and still he had found no bad thing in the Bible. But he was still determined to convert the Christian, so he persisted in talking to him again and again. Several days of this resulted in failure.

Now he changed his tactics. Since the man could not be reconverted he decided to refute the Bible which held him to Christianity. "Dismantle if you can" was the challenge that seemed to confront him as he faced his new task of dismantling the truth of the Bible. As he strove to do so, one thing after another seemed to fall away in quick succession—the Bible as a whole, the New Testament, the Gospels—until, after midnight, Jesus Christ seemed to stand alone before him saying, "Dismantle me." In the vision Christ's entire body, not just his hands and feet, was bleeding. The blood was not ordinary blood, but different—as if a light, which penetrated Chakraverty's whole body after the manner of X-rays. "Oho," said Chakraverty as the student of Leonard who heard him saw him bare the deepest things of his heart, "when I saw that, I was ashamed. I had been polishing, whitewashing my sins all these years." Christ said: "Well, go ahead. Break me, wound me—you are trying to do it. Do you know how long I have been trying for you—to save you? All these wounds are just for you." Like Peter he fell down, and cried: "Get away from me. Then I felt," he continued, "as if a very bad abscess had been lanced and the pus taken away—a great sense of relief came. It was the empty tomb of the spirit."

Next morning he was a changed man. The idol was there as usual in the temple where he lived, but he forgot to make the offerings. He also forgot to go to the market to get vegetables as was his custom. His disciples wondered at him and sent word by telegram to Calcutta for instructions, the head of the order being at Calcutta. The command came back, "Let Bhaktivijya look after the temple." But he responded with deep emotion by saying to his disciples, "Bhaktivijya is dead."

Everything was new to him as regards the ways of Christians. But he got in touch with Miss Porter, a Methodist missionary in Brindaban, and asked for three things: First, a group of Christians in whom Christ lives and can be seen. Second, a good library. Third, a good climate. This last request was made because by this time he was "a bundle of bones" from his ascetic practices. He was baptized on Christmas Day, 1926.

In order to help him make the adjustments involved in his new way of life, he came to Leonard Theological College only a few days after his baptism. Those adjustments were unusually great, for Chakraverty had had no previous contact with Christians and their ways, even though he had been a leader within his own religious sect and had lived in important cities. The "first stage of his civilization" was when one of the students at the college reprimanded him for going about naked. He had wished to wash the only shirt and loin cloth he had and, in keeping with his past life as a *sadhu,* found no embarrassment in doing without clothing until the garments were dry. The "second stage" was when someone undertook to buy some "necessities" for him, such as soap, towel, and toothbrush, leaving him only about eight cents of the money he had previously. It ought to be said that his unfamiliarity with these toilet articles was in no wise a reflection on his habits of cleanliness, for Brahmans keep themselves meticulously clean by other means.

In addition to his other adjustments, Chakraverty had great difficulties with his studies, for he would spend hours on one subject at a time and so could not get his "assignments" done. A prescribed curriculum of study was quite foreign to his intellectual pursuits. Finally he became so discouraged that he wanted to leave the college, as did another fellow convert from Hinduism, Bannerji by name. But Dr. Parker, then principal and now principal emeritus, in recognition of his outstanding service to the college, encouraged him to keep on, telling him that he "must not mind, but keep on studying theology." He did, and to his great surprise, at the close of the college term, he came first in Greek and received the honors medal.

Atul Chandra Chakraverty grew in the Christian life as he had grown previously in Hinduism. He believed that Christ had called him to a special type of ministry, so went back to Brindaban and started to witness to pilgrims about Christ. The method he chose was that which is familiar to Indian religions and dear to the heart of India—the *ashram.* He began with only the shade of a mango tree as equipment. Even after he succeeded in acquiring a piece of land on the pilgrim route and building a small house, his difficulties increased rather than decreased, for his house was burned again and again, and the Hindus at Brindaban even plotted to take his life. It was long after this that he learned of the plot. He happened to meet one of his old acquaintances in another city, a Hindu priest who had himself made a substantial contribution to a fund for his murder. The old priest could not believe that he was the same man. "But you are good," he said. "I like you; you cannot be that Chakraverty!"

Leonard Theological College has an "Honor Roll" on one of the walls of the chapel room on which are inscribed the names of those alumni who have made an outstanding contribution to the cause of Christ in India. Atul Chandra Chakraverty's name stands first, followed by two or three others.

## Northeastern Jurisdiction

The Fourth Annual Meeting of the Northeastern Jurisdiction will convene on January 29-31, 1945, in the Jefferson Hotel, on Kentucky Avenue, Atlantic City, N. J. This will be the last meeting of the quadrennium and it had been our hope to hold it in a Conference outside of the so-called Metropolitan Area, in order that the travel expense and inspiration of such a meeting might be the better shared. However, difficult travel and housing conditions have made this impossible.

The jurisdiction officers who will serve for the second quadrennium will be elected at this meeting.

The women of New Jersey Conference have invited each officer and delegate to an Anniversary dinner, which will be served in one of the local churches, on Monday evening, January 29. The first of the sessions will begin at 10:00 o'clock on Tuesday morning, January 30, and they will continue through until the afternoon of the 31st.

MRS. FRANKLIN REED.

## Western Jurisdiction

The Western Jurisdiction Woman's Society will hold its Fourth Annual Meeting in Los Angeles, California, February 13-15, 1945. Election of officers for the second quadrennium will be held at that time. The meeting will be held in Los Angeles First Church, with Figueroa Hotel as Conference Headquarters.

During the fall the Jurisdiction has been fortunate in field service by two fine representatives of the Society. Miss Mildred Simonds of India has been speaking in Montana, Washington, and Oregon. Miss Bettie Brittingham attended eight Conference Annual meetings and five district annual meetings in Southern California-Arizona Conference, speaking forty-three times in all.

In addition to eight Conferences, Western Jurisdiction claims within its family six mission or provisional Conferences. Utah has participated in Jurisdiction procedure throughout the quadrennium. Alaska and Hawaii are too remote for representatives to attend meetings, but their societies have been functioning in spite of the war. The Latin-American and Oriental Conference Woman's Societies have been asked to be included in the membership of the Jurisdiction Society. Both are well organized and have been contributing largely to the support of the church at home and in Mexico and China—but not participating in the program of the Woman's Society. We are happy to welcome them into the fellowship and program of the Society. The Japanese Conference Woman's Society is inactive at present, but Western Jurisdiction is asking our Japanese Methodist sisters to meet as Woman's Societies and send in reports of their activities and aims. We look forward to renewed fellowship in which we will work together to build understanding and trust between our two peoples. MRS. CLYDE COLLISON, *President.*

## Southeastern Jurisdiction

The Southeastern Jurisdiction Woman's Society of Christian Service will meet in annual session in Jackson, Mississippi, February 20-22. All sessions will be held in Galloway Memorial Church, and the Robert E. Lee Hotel will be headquarters. The opening session will be Tuesday afternoon, February 20, at two o'clock, and the closing session is Thursday night, February 22. An excellent program has been planned. Visitors are welcomed to all sessions and it is hoped that many women other than the delegates will avail themselves of this opportunity. Information will be sent by Mrs. C. F. Ratcliffe, 1719 Devine Street, Jackson, Mississippi, upon request.

MRS. E. L. HILLMAN, *President.*

## South Central Jurisdiction

The South Central Jurisdiction Woman's Society of Christian Service will meet in First Methodist Church, Little Rock, Arkansas, February 13-16, 1945.

Open sessions will be held Wednesday, Thursday, and Friday, closing at noon. Bishop Paul Martin will lead the worship services each day. A Workers' Conference and meetings of standing committees are scheduled for Tuesday. Dr. Paul Womeldorf, executive secretary for the jurisdiction, will speak at a council dinner Tuesday evening.

Missionary speakers from war-devastated areas will be Miss Catherine Liu of China and Miss Ruth Lawrence, who has recently returned from Poland. Other missionaries of the jurisdiction who are home on furlough and workers from institutions and stations in the Southwest will also present the work of their fields.

Guests and speakers from the Woman's Division will include Mrs. J. D. Bragg, Miss Henrietta Gibson, Mrs. Eloise A. Woolever, Miss Marian Conrow, Mrs. Helen Bourne, Miss Noreen Dunn, Miss Mary Lou Barnwell, Miss Grace Steiner. Miss Winnie Buckels of Jackson, Mississippi, will be a special guest speaker.

The Lafayette Hotel has been designated headquarters.

MRS. GEORGE S. SEXTON, JR., *President.*

## What Choice Shall I Make?

(*Continued from page 21*)

MRS. JACOBS—(Slowly.) Yes-s, I guess—at least I think it must have been nice. But, you see, I didn't really hear it myself, because over and over in my mind I kept reading that list of names that you showed me this morning, and I saw boys in khaki, and boys in blue every place I looked. And I heard again the things the soldier said he wanted when he came back. I thought of that brave young wife on her first wedding anniversary. And, Mrs. Bascomb, I felt so small to think I had tried to get by just by paying a few dollars. So I just had to come in tonight and tell you that I am not only going to give my dollars next year, but I am going to give my time and talents, too. (Another knock on the door.)

MRS. BASCOMB—(Opens door and says) What a pleasant surprise! (Mrs. Peters and Mrs. Cassidy step inside.) Come right in, it seems as though I am entertaining our Circle again tonight.

MRS. PETERS.—No, we can't stay, but as we were going past, we just dropped in to tell you that I have asked Mrs. Tindlay if I could not entertain our Circle at my house in two weeks—and Mrs. Cassidy here—

MRS. CASSIDY—Yes, I have invited them to come to my house for the following meeting. But we really must be running along now. Good-night.

MRS. JACOBS—(Gets her shawl and says) And I must be going too, Mrs. Bascomb, but I know that I shall rest better tonight, now that I have told you.

MRS. BASCOMB—(Going to the door with her.) Yes, Mrs. Jacobs, and many others will be the happier tonight, also. Good night. (After closing the door.) And just to think that this afternoon I felt so discouraged, when only six women came to our Circle meeting.

JANUARY *
Open Doors Which No Man Can Shut

FEBRUARY
The American Indian

MARCH
Three Lives
(Southeast Asia)

# "Behold I Have Set Before Thee An Open Door"

## Program Materials for 1945

By Mrs. Loyal A. Curfman

If each program chairman in the Woman's Society of Christian Service is as thrilled with the Program Material and Worship Booklet for 1945 as am I, she, too, will find it necessary to discipline herself to keep from using all her available time in studying it!

In the first place, they are beautiful from the outside. The minute I saw them I began to plan how to use the tepee on invitations for the February meeting; the Burmese house for the March meeting. They are exactly the right size to transpose to penny government cards.

One of our high-school boys in the church is making us an "open door" copied after the door of our church to be used as the background of our first meeting in January. He is using some paper blackout window shade material which was given to us. He is also lettering the words of the pledge on a large white poster to stand in the doorway as we repeat it at the end of the service. We think that we can use the door several times during the year and that we can use it as a frame for anything to which we need to call attention.

My own rules to follow in the building of each program read as follows:

1. Use worship center each meeting.

2. Use, when possible, costumes, dramatizations, demonstrations, radio features, pageantry, dialogues, impersonations, posters and visual aids, local color, more than one speaker, etc. I believe the Editorial Board must have compiled these books while looking over my shoulder.

How I wish we could persuade every Woman's Society of Christian Service, whether large or small, city or urban, to adapt to their own needs and *use* the programs as outlined for the year. Having had four months' experience of building programs for our society without using the 'Program Material," we know whereof we speak!

The following is an outline of emphases for the year:

January, "Open Doors Which No Man Can Shut" (Pledge Service—Dramatic); February, "The American Indian" (Brotherhood Month); March, "Three Lives" (Southeast Asia); April, "The Church in Europe" (World Federation of Methodist Women); May, "The Sanctity of the Christian Home" (World-Wide); June, "Juvenile Protection"; July, "Advancing in Understanding";

AUGUST
Methodists Co-operate in Latin America

SEPTEMBER
Health Around the World

* The open door also represents the programs for July ("Advancing in Understanding") and November ("Techniques in Building Good Will").

APRIL
The Church in Europe

MAY
The Sanctity of the Christian Home

JUNE
Juvenile Protection

August, "Methodists Co-operate in Latin America" (Co-operative Training and Projects); September, "Health Around the World"; October, "Women in the Working World" (World-Wide, Wesleyan Service Guild Month); November, "Techniques in Building Good Will" (World Community Day); December, "The Church."

## So Long to Learn to Read!

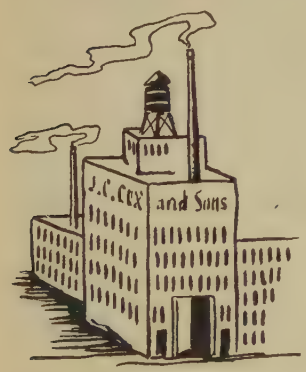
(*Continued from page 11*)

As always the blessing has exceeded the capacity to receive. The eventual recognition of human personality brought democratic principles to flower in the world—before humans were broad enough and deep enough and clean enough to profit by democratic institutions in their fullness. The *present challenge*, out of age-long experience, is for the stewards of Christian principles to so develop and educate and enrich the personalities of democratic peoples that they may have power to bring to fruition and to maintain and to use the blessing of liberty, and not to spill it out and to lose it to demagogues and dictators (or to ignorant majorities, either) for want of "room enough to receive" and hold it.

Though that challenge seems a task for giants of strength and for endless vistas of future time, I do not doubt it will be accomplished. Yet the task of stewardhip will not even then be finished.

Now that we are becoming aware of Personality (as Jesus insisted upon it to unhearing ears), and now that psychologic science has turned its inquiring attention in that direction, it appears that there are other powers of the spirit, other and greater talents and graces of the soul of man just beginning to be dreamed of in some of our philosophies and just beginning to be rediscovered and rescued out of the occult and made available. "I will give you out a blessing."

Who knows what mysteries of spirit are yet to be explored and disciplined for service under completely dedicated stewardship?




OCTOBER
Women in the Working World

DECEMBER
The Church

## Wang Yueh Chen: A Crusader

(*Continued from page 6*)

were mediocre in their school work and showed no special aptitude until Yueh Chen, in her senior year, began her practice teaching in the normal training department. She was a born teacher and an executive. She was full of teaching devices and the children loved to do whatever she proposed. Wherever she has gone her pupils have been her loyal followers.

And so we look upon this little village girl—teacher, social worker, author, student of rural problems and needs—and she is one of our mission students who is passing on to others what she has received; all of this before she has had any training above high school. When the war broke she was being rewarded for her good work by a year of advance study in one of our colleges. I covet for her an escape into Free China, where she would be welcomed. I feel sure that she is doing some good work wherever she may be.

# Organization and Promotion

By Mrs. Eloise A. Woolever, *Secretary*

*On this page has appeared at various times articles by the secretaries of the Woman's Section of the Joint Division outlining and emphasizing various features and objectives of their work. This month, the page is devoted to Children's Work, than which there is no more important field Miss Ruby Van Hooser, secretary of Children's Work, is the writer. All members of the Woman's Society of Christian Service and secretaries of Children's Work will wish to keep this article on file.*

## Children Study Missionary Units

THE wider world is very much in the thinking of children today. Through their own experiences they have come in touch with many of the problems of the present time, and have often had a sense of insecurity and strain, as well as a realization of the divisions that are now setting peoples and nations over against one another. The church is making a needed contribution to the normal and wholesome development of children, therefore, when, as in the opening months of the new year, it centers the thinking of its boys and girls upon units of study that stress the basic oneness of members of the world family, and the Father's loving care for them all.

### Program of Missionary Education in January

In January, in churches using the *Group Graded Lessons*, both primary and junior children will take part in the study of the current missionary emphasis. In the Sunday morning sessions of the church school juniors will consider the unit, "Christians in Far-Away Malaysia," while primaries will give their attention to a series of lessons on "Children at Home Around the World." As juniors locate on a map or globe the countries of Southeast Asia where the followers of Jesus live; as they read stories about them in the reading book, *Beyond the Blue Pacific*[1], by Alice Geer Kelsey; and as they look at the pictures showing how Christians in Malaysia live and serve, they will begin to have a sense of oneness of purpose with these new friends so far away.

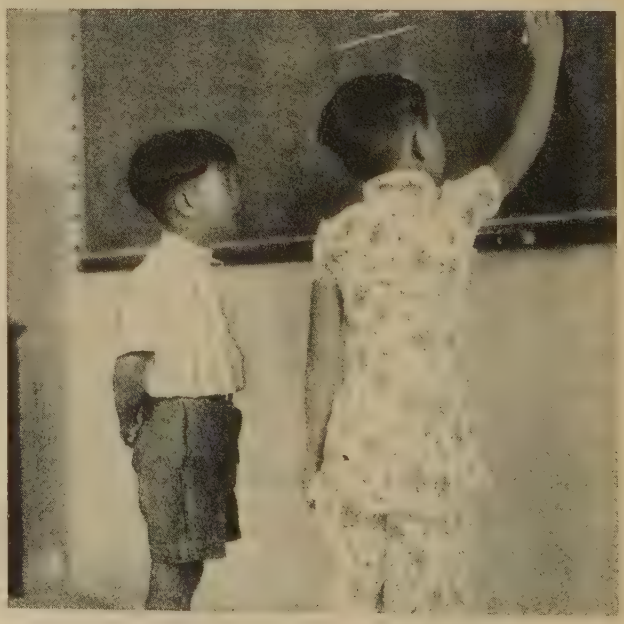
In connection with their missionary study, many primary children will probably use the picture set, "Children and Their Homes Around the World[2]," by Janet Smalley. Looking at the boys and girls of various nations celebrating some happy festival in the midst of their family, they, too, will feel very close to children in their home life everywhere, and they will be glad that the church to which they belong tries to show boys and girls how they can help to make their homes joyous places in which to live.

### Additional Sessions for Missionary Education

So that a longer period of time may be available in which to carry on world friendship activities in which the children are interested, every church is asked to plan some kind of additional session for purposes of further missionary study, especially while such units are being taken up in the regular Sunday morning sessions of the church school. The manual, *Methodists in Southeast Asia**, by E. Mae Young (price, 25 cents), will be used by leaders in additional sessions for juniors, while the leaders of primary children will use the manual *They Help Along With Me**, by Ethel L. Smither, (price, 25 cents), together with the reading book, *A Bell for Baby Brother*[3], by Jessie Eleanor Moore.

The purpose, among others, of the unit of work, *Methodists in Southeast Asia**, is to provide experiences through which juniors may—

"1. Become acquainted with the people of South-



Older children at school often like to help younger ones with their lessons. That is evidently the case with these two pupils attending the Anglo-Chinese School, Kampar, Malaya

## Doors of Progress

*In the December issue of* The Methodist Woman *appeared the* Doors of Progress *for 1945. These objectives should be presented in the January or February monthly meetings of every Woman's Society as a blueprint for the year's work.*

*Additional copies of these pages that form the chart can be secured from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio (15 cents per dozen, $1 per 100). Each officer and chairman of a standing committee should have these* "Doors" *either in her* Methodist Woman *or an additional copy. She will need to refer to the chart often during the year in order to be sure she is entering the Open Door.*

east Asia, especially those in Malaya, Sarawak (Borneo), Sumatra, and the Philippine Islands, where The Methodist Church has been at work.

2. Find out how the church has enriched the lives of the people with whom Methodist missionaries have worked.

3. Learn that Methodists in Southeast Asia are carrying on today in spite of great difficulties and hindrances due to the world situation.

4. Discover that Methodists in Southeast Asia are learning to share the gospel with others.

5. Realize how they may share in the work of Methodists in Southeast Asia.

The purpose of the study, *They Help Along With Me*,* is to guide primary children "to have a growing understanding of how children in every land find ways to be helpful in their homes, churches, and communities. . . . To lead the children to feel a sense of kinship toward other children who help as they do. To guide the children to find joy and self-respect through bearing responsibility and giving service."

### Sharing With Others

To both primary and junior boys and girls taking part in the study of these missionary units there will come new experiences in friendliness, understanding, and concern. They will invite children who are newcomers and strangers, or who may not be attending any church school to take part regularly in the activities of the class, and will make them feel so much at home that they will want to become permanent members. They will also be eager to share some of the results of their study with other classes or departments in the children's division as well as with groups of parents and friends, with shut-ins, and with children of other groups in the community. And as they bring their offerings on Sunday morning and to additional sessions of the church school they will know that these gifts of love are used by the church to carry on the work of Jesus today in places near at home and far away.

Secretaries of children's work will wish to keep the members of the Woman's Society in close touch with the experiences that the children are having, and the activities that they are carrying on, as all the teachers of the children will want to do in the case of the parents of their boys and girls. For it will be as the home and church work together that the children will learn how to live with all of his other children in the Father's world.

### Recommendation Concerning Children's Work

Seventeen million children in the United States are not touched by the Christian church!

The Crusade for Christ calls our attention to this appalling fact and provides a challenge for its remedy through increased church-school attendance and the better teaching of children.

Only one third of the local organizations of the Woman's Society of Christian Service have elected a secretary of Children's Work.

Therefore, we recommend:

a. That the Woman's Division make a definite effort through jurisdiction, conference, and district societies to encourage the election of a secretary of Children's Work in each local society.

b. That this secretary carry out the objectives for Children's Work as stated in "Doors of Progress."

(Adopted at Annual Meeting of the Woman's Division of Christian Service, Buck Hill Falls, Pennsylvania.)

[1] Kelsey, *Beyond the Blue Pacific*, 60 cents.

[2] Picture set: *Children and Their Homes Around the World*, 75 cents.

[3] *Moore, A Bell for Baby Brother*, $1 (cloth).

*These materials, and others as well, may be ordered from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio, or from any branch of The Methodist Publishing House. For a list of additional materials, see the issues of the *World Friendship Bulletin*.

A little girl of Medan, Sumatra, poses for a picture

# Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

## Suggested Outline for Study Course on the American Indian

***Text: "The Indian in American Life," by G. E. E. Lindquist.***

***Discussion and Program Suggestions, by Bertha M. Eckert.***

*The Purpose:* The purpose of this course should be decided upon by the leader and the class, and all the work which the class does should contribute to the achievement of the purpose. The following statement of purpose is illustrative:

The purpose of this course is: (1) To see the Indian as one of the racial and cultural groups of the United States of America; (2) to understand the peculiar relationship of the government to the Indians; (3) to review the work of the church with the Indians and to discover the present responsibility of the church for Indian welfare; (4) to provide a basis for intelligent action in Indian affairs.

*Development of the course:* The leader will want to select four or more topics for emphasis and plan for the development of one of these at each class session. The following emphases are suggested:

I. *The Indian in American Life.* In developing this topic the class may consider such items as the reason for our interest in Indian affairs, the distribution of the Indians through the United States, and the cultural backgrounds of the Indians. (There will be time enough to emphasize the cultural background of only one group. Deloria's book, *Speaking of Indians,** pictures the culture of the Dakotas.) Materials for this emphasis are:

Text, Chapters I, II; *Speaking of Indians,** by Deloria, Parts I, II; *Indians Are People, Too,** by Bronson, Chapters II, IV.

II. *The Government and Indian Affairs.* At this point the group should become familiar with the work of the Indian Bureau, the problems of wardship, and pending legislation which relates to Indian welfare. Materials for this emphasis are:

Text, Chapters III, IV, V; *Speaking of Indians,** Part III, Chapters 9, 10, 12, 13; *Indians Are People, Too,** Chapters I, II, IV; *Indian Wardship,* by Home Missions Council; *Peyote,* by Home Missions Council; Materials on Indian affairs, Bureau of Indian Affairs, Washington, D. C.; Pending legislation, Senate and House Committees on Indian Affairs.

III. *The Church and Indian Affairs.* In connection with this topic the group should discover the long contact of the church with the Indians, become familiar with Methodist work among the Indians, understand the co-operative work of Protestant groups among the Indians, and develop attitudes of responsibility for Indian welfare. Materials for this emphasis are:

Text, Chapter VI; *Speaking of Indians,** Part III, Chapter 11; *Indians Are People, Too,** Chapters IV, V; *"We Owe Something to the Indians";** "The Methodist Church and the American Indians" (Homeland Series); "News Releases," Sarah E. Evans (Joint Division of Education and Cultivation, 150 Fifth Avenue, New York 11, New York); July-August issue of THE METHODIST WOMAN, and

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*Spires on the Desert*

Designed for use in the study of the American Indian, *Spires in the Desert* gives the history of the Navajo Methodist Mission School, its objectives, and the extent of the religious and academic training. This is the only school among the American Indians maintained by The Methodist Church. (The leaflet is priced at 5 cents.)*

April issue of *World Outlook* and other current issues of both magazines. See cover, July *World Outlook*.

IV. *The Future of the Indian in American Life.* Here one should consider ways by which the Indians may become full citizens of the United States with *all* the duties and privileges of citizenship; ways by which leaders may be developed for work in all areas of life. Materials for this emphasis are:

Text, Chapter VII; *Speaking of Indians,** Part IV; *Indians Are People, Too,** Chapters V, VI; *The Changing Indian,* by LaFarge, pages 128-174.

*Activities:* Some of these suggested activities may be carried on during the class session, and some out of the class.

I. *Use of maps.* Using outline maps of the United States, let members prepare to present:

1. The work of the Woman's Division of Christian Service with the Indians (Topic III);
2. The work of the Home Missions Council (Topic III; see February issue THE METHODIST WOMAN);
3. The location of government schools (Topic II);
4. The location and culture of Indian groups (Topic II).

Use a separate map for each presentation and let one person handle the map (prepared before class session) while another makes statements which explain the map. (Outline maps of the United States; see Approved Lists, '44-'45.)

II. Have a reservation Indian woman and a non-reservation Indian woman carry on a dialogue about the future of their children in the United States. This may be used as a starter for a discussion on "The Future of the Indian" (Topic IV).

III. Set a committee to work planning a brief (not more than ten minutes) worship service for each class session. There is good material in "Discussion and Program Suggestions," by Eckert,* and "Trails of Friendship With Indian Americans."*

IV. If there are any Indians in your community, or near by, plan ways by which your group may come to know them better and ways by which they may be integrated into church life in the community (Topic IV).

V. Let some member of the class give a digest of pending Indian legislation, or turn the group into the Senate of the United States and have a bill presented. Have some people to talk for and some against the bill, and take a vote of the senate on the bill (Topic II).

VI. Have a committee work out a dramatic presentation on "The Future of the Indian in the United States of America." (If the results are satisfactory, make plans to present it to the whole church group.)

VII. Raise additional money for Indian work: furnish scholarship for training of Indian leaders at one of our training schools (new money); give a share or a scholarship for a student at the Navajo Indian School, Farmington, New Mexico (new money; Topic III).

VIII. Plan a box of supplies containing Vacation Church School Materials (as listed in V. C. S. texts) and games; or a box of books to aid workers with children and youth; or *new* standard storybooks for children (catalog of The Methodist Publishing House gives suggestions).

*Note.*—Before sending such supplies, get in touch with the superintendent of the mission, Rev. W. U. Witt, 720 East Okmulgee Street, Muskogee, Oklahoma, who will supply proper addresses for such supplies.

IX. If the study on "Southeast Asia" has preceded this study, have a planned discussion which compares the treatment of American Indians with the treatment of aboriginal peoples of Southeast Asia (Topic II).

*Obtainable at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

# The Upper Room

*The General Conference of 1944 set the goal of daily devotionals in three million Methodist homes.* The Upper Room, *one of the finest daily devotional guides published, will do more than any other instrument in our church to reach this goal. Spiritual Life secretaries of the Woman's Society of Christian Service can render great service by seeing that this devotional guide of our church is in every home of the parish.* The Upper Room, *beginning with the modest circulation of 100,000, will exceed two and one-quarter million in this January issue. A new pocket edition is being published for servicemen, business men and women, women and high-school young people. It is only 3½x4½ inches, and will be a convenient size to carry.* H. L. WILLIAMS, *Business Manager,*
The Upper Room.

*The Spiritual Life Committee of the Woman's Division of Christian Service is glad to co-operate with the Upper Room Staff in their effort to realize this goal of the daily use of* The Upper Room *in three million homes. What a far-reaching influence this will be in The Crusade for Christ. In the past one of the general objectives of the Spiritual Life Committee in the local church has been the promotion of* The Upper Room *and its use in private and corporate worship. May I urge each Spiritual Life secretary in the local church to make this one of the major objectives in 1945.*

MRS. W. M. ALEXANDER, *Chairman,*
*Spiritual Life Committee.*

# Wesleyan Service Guild

**Marion Lela Norris, *Secretary***

## Western Jurisdiction

**By Gertrude M. Hutchinson, *Secretary***

### Group Tensions

Group tensions are a problem of vital interest to all of us. We have become increasingly conscious that the world is indeed a small place. Events half the world away affect the lives of all of us in a greater or lesser degree.

We are engaged in a global conflict defending the ideals of Christianity and the principles of democracy. To me it seems that many of us on the home front are failing to practice those same principles for which our men are fighting and dying. This certainly is a testing time for our beliefs. We must not fail in striving toward those goals we have held before others.

Let us, as individuals, consider the person in our dealings with others, not his race or creed. Let us be guided by Christian judgment, not prejudice. Become familiar with the Social Creed of Methodism and then live up to it, remembering that "The practice of racial equality in the United States will lend authority to the teaching of the Christian message in the whole world and justify our hopes a lasting peace." (Iliff Seminar.)

—Hazel F. Cooper, Conference Guild Secretary, Assistant Superintendent, Ogden Esther Hall, Utah.

### Racial Understanding

This topic may seem commonplace, but the members of the Wesleyan Service Guild have a definite responsibility in promoting racial understanding. When hostilities cease in the Pacific there will undoubtedly be an acute problem. We should be at least partially prepared. What are we in the church willing to do with and for the American-born Japanese as well as other minority groups?

There are many opportunities every day for us to improve racial friendliness if by no other means than being tolerant. Tolerance is not something to be superimposed on people. It is a way of life that we are born with and will keep if some adult does not posion the life with his own dislikes. One important thing, then, we can do is to refrain from expressing our prejudices before children and young people.

We must be sympathetic in our attitude toward all unfortunates and willing to befriend the stranger within our gates. We shall have to help build a public conscience of planning that will relate itself to all peoples, that will recognize a new importance of missionary enterprise around the entire world. It is necessary to recognize the futility of force and help build a new world on peace and understanding. It is imperative that we be aware of racial prejudices and concern ourselves over the way the rest of the world is living.

—Beulah Faber, President, Local Guild, Retail Grocer, Medford, Oregon.

### Her Gifts

Mary received two gifts!

One was wrapped in tissue paper, tied with pretty ribbon and a delicate flower tucked in the bow.

The other was in plain brown paper, tied with a cord. And, incidentally, it held the more worthwhile article.

Unwrapping the gay package, Marv found a beautiful evening bag, a symbol of the things she yearned for. After much admiration she laid it down and picked up the other package, with a far-away look in her eyes. Without feeling,. she broke the cord and a book slipped out. Turning it over, she read, *Walking With Jesus.* She fingered through the pages and then laid it on the table.

Mary, a young Methodist business woman, was a Guild member. She was also active in a club at the bank. She would carry the bag to the formal installation of the club on Wednesday. Then she remembered a special meeting of the Guild on that night, too. But, she told herself, she could miss that for a gay dinner by candlelight with a group of laughing girls.

This is not only the case of Mary, but of many, many young business women who should be promoting the ideals of the Guild. Is our program "package" attractive enough to compete with the organizations which arrange fun-filled evenings?

Are we afraid of making them worldly? Is it better for our young women today to find the gay life they desire in night clubs and at unsupervised

parties? Do they have their voice in their social activities?

All Methodist women have a challenge to meet in supplying these fine future mothers with an extensive social program to meet the needs of the locality. The program should bind them so close to the church and their Christian friends that they will want little time for other things.

Until that time comes when we can provide entertainment of the type young people like, within the church, or under its supervision, we stand to lose, at least for a few years, these young people. We say, "They will return." Yes, usually they do. But will they have the same ideals?

With our spiritual program we should arrange outings, horseback rides, moonlight hikes, novel parties, and formal events. Have social hour before the dinner, or a light supper following the meeting. Remember the anniversary dates of members. Plan surprises for all gatherings.

Let's get them, and hold them, with attention!

—Gladys M. Bagley, Former Conference Guild Secretary, Southern California-Arizona Conference, Assistant Society Editor, *Phoenix Gazette,* Phoenix, Ariz.

## Jurisdiction Guild Page

Beginning in this issue and continuing through June, one Guild page each month will be edited by a Jurisdiction Guild Secretary. This month the Western Jurisdiction is presented by Miss Gertrude M. Hutchinson, who has asked three of her Guild members to prepare brief articles which you will find stimulating.

## The Way to a New World

This Service of Worship has been prepared for use by all churches at the end of the war by the Federal Council of Churches.* Many churches have already planned for a day, or an evening, of worship, prayer, meditation, to be ready whenever the announcement of the end of hostilities comes.

May not this be one way your Guild can serve your church and help your minister?

## Guild Missionaries

The Guild is most fortunate to have both Mildred Anne Paine and Mabel Ruth Nowlin itinerating this year. Splendid reports come from the Guilds where they are speaking, and they write appreciatively of the work and interest they find among the units and Guild members. The latter says, in connection with one meeting she attended: "They list the Guild projects and the amount they propose to raise during the year. As the money comes in, the item is crossed off. Not having crayola handy, they used lip stick to draw the line through the item paid. That's a missionary use of lip stick I hadn't known before!

"Our people were just thrilled with her and the message she brought! One could tell by the expression on their faces!" This is the kind of enthusiasm that is being expressed for each Guild missionary.

## Guild Fellowship

A realization of the need of fellowship "one with another" led to the first joint meeting of all the units in our city. This was so delightful that we planned others.

These joint meetings are new and still in the experimental stage, but are destined to become more popular. While no set program is followed, by common consent, the church in which the hostess unit is entertaining provides the dinner which is kept within a price limit which excludes no one and does away with any element of profit. Special features are provided by the various units.

We had a marvelous time with our first Guild seminar in our Conference School of Missions. As a direct result we have a new Guild and many of the women have a much better understanding of what the Guild is and does. Also, as a direct result, I'm going back to school and get my M.S.

* * * * * *

At the end of six months our conference Guilds lacked only two hundred dollars of paying their year's pledge—which was an increase over last year. We have all continued to send in money, so I think before the end of the year we shall have sent in almost twice our pledge. Won't that be wonderful?

## Guild Projects for February

The *Guild Project* for February is the work of the George O. Robinson School in Puerto Rico, on which we have this recent report: "Today we have the finest plant of its kind on the island. The full school is not yet in complete running order, however, nor can we announce a large boarding department for the kitchen equipment is not all here, and the cold storage doors are still lacking. When the wiring for the electrical installation finally was shipped, the boat caught fire, but our wiring was in the hold that did not burn. So after many trials and tribulations we are nearing the entire completion of a building which is a tribute to many women of the past, and a real challenge to the Woman's Division of Christian Service to maintain it with increased interest and prayers and gifts."

—Guild Supply Work—George O. Robinson and the Navajo Methodist Mission Schools. (See *Guild Handbook* and *Bibliography.*)

* Sample copy free for postage. Address, 297 Fourth Avenue, New York 10, N. Y.

## ADULT PROGRAM PACKET, 1945 — 45 cents

The packet contains two booklets, **WORSHIP SERVICES and BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR**, the program booklet.
Single copies: Program, 35c.; Worship Services, 10c.
In quantities: Program, 3 for 60 cents; Worship Services, $1 a dozen.

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**INSTALLATION SERVICE.** Free.
About five copies will be needed by each local society.

**MEMBERSHIP-PLEDGE CARD.** Free.

**THE LORD'S PRAYER WORSHIP SERVICES.**
Worship services based on the Lord's Prayer. This has been published in response to requests by our women. 10 cents.

## YOUTH PROGRAM, 1944-45 — 45 cents

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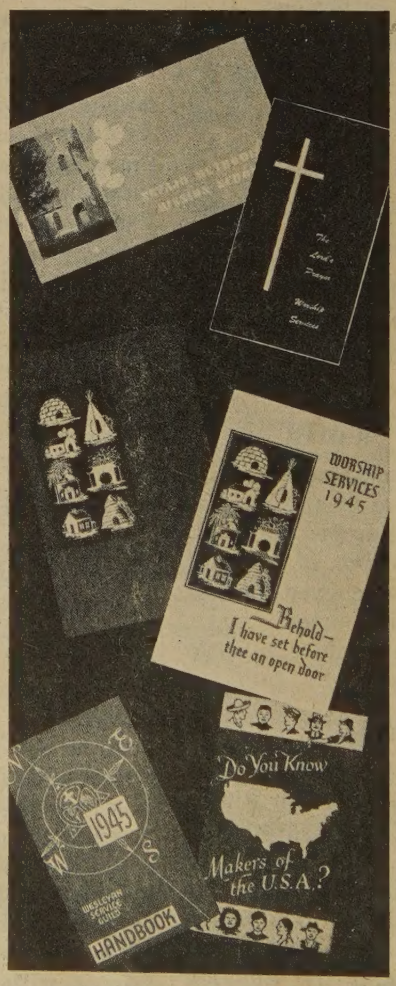


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